

THE GOS

pels with bꝛief sermons vpon them
foꝛ al the holy dayes in ȳ pere.

On saynt Andrewes day.

The Gospel. Mat. iiii.



Jesus walking by the See syde
of Galilee, saw two bꝛethzen Si-
mon named Peter and Andrew
his bꝛother, casting a nette into
the See (foꝛ they were fyshers) &
saith vnto them. Follow me, and
I shal make you fishers of men.

And they forthwyth left their nettes, and folowed
him. And when he was gone forth frō thens, he saw
other two bꝛethzen, James the sōne of Zebedee and
Jhon his bꝛother in the shyppe wyth Zebedee their
father, mendinge their nettes, & he called them. And
they forthwith left the shyppe and their father, and
folowed him.

The sermon vpon this Gospel.



The Gospell of this daye (deare frendes)
declareth that our sautour Chꝛist whan
he was here conuersant amōges vs foꝛ
our redemption sake, before he wold do
oꝛ speake any notable thing (as the holy
doctour Chꝛysostom sayth) called & chace vnto him,
his Apostles, to thintent nothing might be hid from
them of Chꝛystes wordes and dedes, but that they
might afterward boldely affirme & say. We can not
but speake the thinges whych we haue sene & hard.

Chꝛyso-
stom.

aa.i.

As

On saynt Andrewes day.

As Chyrist therfor walked by the see side, he saw two
 brethern germanes, the name of the one was Simō
 whiche also was called Peter, the name of the other
 was Andrew, whose memoꝛie we do this day solem-
 nize. But what were these two, whom our Sauour
 Chyrist chace to be his apostles? Were they greate
 woꝛldly Clerkes, were they philosophers, were they
 pharisees oꝛ scribes, were they great rich persones,
 oꝛ men of high power and authozitie? no verily, they
 were none of al these, they were but poꝛe & vnlearned
 fishermen. And why did he chose these? Verily (saith
 saynt Austine) if Chyrist had chosen great lerned mē
 oꝛ men of estimatiō, they might peraduenture haue
 sayd that they had deserued to be chosen bycause of
 their lerning oꝛ wisdom. But our lord Iesus Chyrist
 going about to bꝛeake the necks of the pꝛowd, chace
 men of no lerning ne reputation, which he dyd also
 for this purpose, that the glorie of the gospel might
 not be diminished noꝛ shadowed with woꝛldely suc-
 cours and helpes. So here Chyrist doth manifestly
 declare vnto vs in what kinde of people he most de-
 lyteth, euen in the humble and contempte persones
 of the woꝛld and in such as be simple and as it were
 babes in woꝛldly wisdom, as in an other place he al-
 so testifieth, sayng. I confesse and giue thanks vn-
 to the o ffather, lord of heuen & of erth, bicause thou
 hast hyd these thinges from the wise & pꝛudent per-
 sones, and haste discloled them vnto babes. And ye
 shal marke, that Chyrist calleth babes here thē which
 layng a syde al woꝛldly wisdom, receiue gods woꝛd
 without al deliberatiō, and which pꝛefere not theiꝝ
 owne iugemēt afoꝛe gods woꝛd but submitte them-
 selues

S. Aust-
 ine.

Erasm⁹
 in para-
 phraſi.

Mat, xi.

selues vnto it in all thinges. He called therfore two
simple fyshers, and when did he calle them? Verely
euen when they were in the myddes of theyr worke,
meaning herby (as Chrysostom saith) that we ought
to pferre the folowynge of Chyrist afoze al other oc-
cupations in the world. For they were casting their
nettes into the See, and this fishyng was a shadow
of the newe fishynge, whereby they shulde not take
wth material nettes fishes for the fode of the bely,
but wherby they shulde with the nette of gods word
catche men (whiche be drownded wth earthly cares)
vnto the desyre of the heuenly life. Wherfore where
as they were busyed and topling about their body-
ly lyving (whiche neuertheles was then their vocati-
on or callinge accordyng to gods commaundement
whyche byddeth vs that in the sweate of oure face
we shulde eate our bread) from this general calling
I saye he plucked them to a special calling whyche
was to preach his holy gospel. And verely his word
of callinge had in it a wonderfull vertue, for it so
wrought in theire hartes, that they forthwth lefte
altogether, & folowed him. And here we haue a nota-
ble exemple of obedie[n]ce in these apostles for vs to fo-
lowe. Chyriste had not so sone called them, but anon
they folowed. For he that loueth father, or mother,
wife or chylde[n] moze then he loueth the Sauoure
Jesu Chyrist, is no mete mā for Chyrist, that is to say,
he maye wel cal hymselfe a Chyristen man, but Chyrist
wold surely refuse hym for one of his men and disci-
ples when the terrible daye of Dome shall comme,
what tyme he shall descende in Maiestie to iudge
both the lyuyng and the deade.

Chryso-
stom.

Gen. lii

Mat. x.

On saynt Andrewes day.

Christe thã called these two brethern Peter and Andrew and also the other two Iho & James, to what purpose? to folow him only by the heles whether so euer he shulde goe ydelly? No truely. But to teache & instructe thẽ in such wyse as they might in tyme cōmyng be made hys apostles, hys legates, hys Doctors, hys preachers. He chace them beyng ponge, rude, simple, vnlearned, & nothing but playne fishermen, and therfoze they were the moze apte and mete to receiue his heauenly, swete, and pure doctrine, because they were not as yet infected with the sower leuẽ of the pharisees. But ere they departed frõ hym, he replenished them wyth such wonderfull wysdom and wyth such diuine doctrine, that they were hable to cōfoũde the great and witty clerkes of the world. Of fishe catchers and bodily fyshers he made them men fyshers and catchers of sowles. **Iere. 16.** So God long befoze promysed by hys prophete Hieremye, saynge I will sende you fyshers and they shall fysh the you. Such a worthy fysher of men sowles was thys noble Apostle saunt Andrew. He spared for no persecution of tyrantes to execute and fulfyll hys maysters commission whiche was to preache the Gospell and glad tydynges of mans redemption by Christe. He preached it purely and sincerely euen accoꝝdinge to hys commission. Yea for the feithfull executyng and witnessing herof he shanke not to suffre a very cruel death. Let vs therfoze folow him in feith that we maye also folowe hym to euerlastyng blesse by Christ oure Lorde, who be praysed worlde wythout ende. Amen.

On the

On the conception day of our Lady. Fol. iij.

On the conception day of our Lady.

The Gospel. Mat. i.

The boke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham. Abraham begatte Isaac. Isaac begat Jacob. Jacob begat Judas and his brethren. Judas begat Phares and Zaram of Chamar. Phares begat Esrom. Esrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begat Jesse. Jesse begatte Dauid the king. Dauid the kinge begat Salomon of her that was the wife of Urie. Salomō begat Roboam. Roboam begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Jozam. Jozam begat Olias. Olias begat Joatham. Joatham begat Achas. Achas begat Ezechias. Ezechias begatte Manasses. Manasses begat Amon. Amon begat Josias. Josias begat Jeconias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon Jeconias begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachun. Eliachun begat Azor. Azor begatte Sadoc. Sadoc begat Achin. Achin begatte Eliud. Eliud begatte Eleazar. Eleazar begatte Matthan. Matthan begat Jacob. Jacob begatte Ioseph the husbände of Mary, of whō was borne Iesus which is called Christe.

The sermon vpon this Gospel.

In this gospel (good people) many thinges are to be considered. first, how that our sauiour Christ the sonne of god wold for the greate loue he bare to

aa. iij.

mankinde

On the conception day of our Ladie

mankinde be borne the sone of David, that is, wold
take māns nature vpon hym to succour and help vs
which were in flesh condēned & to pouрге our spot-
ted and synful byrth. And verily this is the final in-
tent of Chyrist; incarnatiō, as it is wel declared in the
epistle to the Heb2ues, where it is wryten, that foras-
much as the sonne of god vouchsaued to call godly
persones his b2ethzen, sayng by the prophet David
I will declare thy name to my b2ethzen, and other-
whyles also he calleth them the childzen, as in Esay.
Lo here am I & the childzen, whom god hath giuen
me: and bicause these childzen and these his b2eth2e
be men made of fleshe and bloude: it pleased hym to
be parttaker of the same wyth thē, that by his death
he might wipe out hym whiche had lordshippe ouer
death that is to say the deuyll, and deliuer thē which
th2ough feare of death were al their life tyme subdu-
ed vnto bondage. For he toke not vpon hym angels
but the sēde of Abraham. Wherfore in al thinges it
becam hym to be made like to hys b2ethzen, that he
might be merciful & a feithful high p2est in thinges
to wchinge God to thintent to pouрге the synnes of
the people. Now wheras Chyrist is called here the
sone of David: ye must vnderstand it that he descē-
deth lineally from David accozding to the flesh, as
saint Paul declareth in the beginning of his epistle
to the Romaines, lest we rūne into p2 errors of cer-
taine heretiks; which say that Chyriste was nothyng
elles but a wā & not the son of God, but merely the
sone of David. Which errour Chyrist himself discus-
sed, where he propownded this question to the phari-
sees, What thynke ye of Chyriste, whose sonne is he?

And

On the conceptiō day of our Lady. Fol. iiii.

And when they answered, the sōne of Dauid, he asked them, why thā did Dauid in spirite cal him lord saying, the lord said to my lord, syt on my right hādē psal. no.
Meaning hereby, that Chyste was aboue Dauid & not only a man but also god. So that ye muste vnderstand him to be the sōne oꝝ issue of Dauid according to the flesh, and not accordinge to his god hed. And ye shal also marke, that he is called the sōne of Dauid after the maner of speaking of the Hebꝛues, because he cam of the ryght line of Dauid. For the Hebꝛues do calle al lineal nephues & nteces (be they neuer so long of) sonnes and daughters. Merely the hole petigrue of Chyste, is here so drawen and conueyed from his auncestours, that they only be put which were pttakers of y promise which was made of Chyste. Ye must therfoze marke two maner lines of men, whiche betinge well marked doth discerne of whom Chyste wold be bozne and was bozne. For albeitt the promise of Chyste was made to Adam: yet from Cain his sōne the petigrue of Chyste is not coueyed. So that one line there is whiche deriueth Chyste's petigrue from the mēbꝛes of the true church, that is to wite, frō the holy fathers which were part takers of y promise. And an other line there is which cōteyneth the childꝛē that grew out of kinde not following their fathers steppes & therfoz no pttakers of the promise, which two lines if ye diligently marke thꝛough out the old testament ye shal se that Chyste proceded of the feithful stocke, & not of that whiche grew out of kinde, as Cain Esau and their offspring were. And verily it becam Chyste the hed of y church to come of the membꝛes of the true church.

Two lineages
in scripture.

On the cōception day of our Ladie

Seconde, ye shall vnderstande that oure Sauour
Christ wolde be bozne accordyng to the fleshe of the
royal bloude of kinges, to declare that he shuld be a
kyng, no worldly kyng, but a spirituall kyng for
the rulyng and gupding of mens consciencies. And
forasmuch as kinges were also annointed after the
maner of prestes: therfore Christ also wold be bozne
of kinges to shew hymselfe an annointed king, that
is to say, both a king and a prest, a king to rule and
defende, a prest to make intercession and prayer for
vs accordyng as saynt Paule sayth of him. Which
Rom. 8. also maketh intercessiō for vs. And the prophet Hie-
Hiere. ii remie sayth. He shall do the office of a king and ca-
pitayne. But for the eschuing of errours, ye muste
know, that Dauid whose sonne Christ is according
to the fleshe, administred here hys kyngdome in the
erth: and therfore it is not to be thought that after
that Christ is nowe ascended vp to heuen, he exerci-
seth nomore hys kyngly officies but that he sytteth
ydely in heuen leauyng behind him, hys deputie or
vicare in erth the bishop of Rome. Verily Christs
kingdom is perpetuall, and so is his presthode, ac-
Psal. 109 cording to the sayng of the prophet. Tu es sacerdos
in eternum secundum ordinem Melchisedec. Thou
art an euerlastinge prest, accordyng to the order of
Melchisedec. Thirdly, ye shall vnderstande
that albett Christe and also our Ladye hys mother
(whose memozy we solemnize this day) & Joseph her
husband, cam of the right & blessed line of stocke, and
not of the croked & cursed lyne, as I haue aforede-
clared: yet many of the persons as wel men as womē
of this blessed stocke were synners and therfore here
in

On the conception day of our Ladie. Fol.v.
 in their genealogie is mencion made also of synfull
 personnes. For who were so wicked as kynge Ma-
 nasses and his sonne Amon, whiche be here rekened
 in Chyestes perigree. Judas also comitted fornicati-
 on with Thamar. Salmon marped Raab an har-
 lot. What shall I speake of Bethsabea, wyth whom
 king Dauid comitted greuouse aduowtrie. And yet
 of this Bethsabea whiche was the wyfe of Urie dyd
 king Dauid begette Salomō. So that if a mā wol
 thzoughly consider the thinge, he shall fynde almost
 moze euell men then good amōges the auncestours
 of Chyist, and all the women whiche be here named
 be none of the holy women, as saynt Hierom sayth,
 but suche as the scripture disproueth. What other S. Hies
rom.
 thinge meaneth thys. but that the holy ghost wolde
 signifie, that like as Chyist cam of synners: so he al-
 so cam into this world for sinners. He wolde be bozne
 (sayeth thys noble clerc saynt Hierom) of synners, Hierom
 & he myght wipe away the synnes of all. Yea Chyist Mat. x.
 hymselfe sayeth, that he cam not to calle the rightu-
 ouse, but synners to repentaūce. If then he cam for
 synners, why shuldest thou o mā despaire for cause
 of thy synnes? Nay rather take harte vnto the and
 repent. For then shal the grace and fauour of Chyist
 be powzed moze plētifully vpo the, in that thou hast
 the moze offended accordyng to the sentence of saint
 Paule.
 Furthermoze we may lerne also here
 a moderatiō of mynd and demurenes, that we hitte Exēple
of mos
destie.
 noman in the teeth of his auncestours or kynssfolke.
 For yf our Sauour Chyist had amonges his aun-
 cestours very tyzantes, harlottes & wicked psonnes,
 who is he that hath not amonges hys auncestours
 aa.b. and

On the cōception day of our Lady.

and kinssfolke both good and badde. Fourthly,
ye shall marke that saynt Mattheu here doth calle
Ioseph the husband of Marie, so that it is certaine,
that betwene Ioseph and Marye was a iust & law-
full matrimonie, vnder which, not without a singu-
ler cause, Chzist wolde be bozne, to shewe that matri-
monie is the state whiche pleaseth God, and on the
other side, to liue in aduowtrpe and fornication is a
kynoe of life abominable afoze God and man. Of a
virgine verily Chzist wolde be bozne, but yet vnder
lawfull wedlocke. A virgine to hys mother becam
hym that was God, but in that she was maryed, is
setfozth vnto vs the cōmendation of wedlocke. Vir-
ginitie I say becam her which by secreete inspiratiō
of the holy ghost being herselfe pure and vndefiled,
conceiued and brought forth him which was moost
pure & cleane, but yet Ioseph was oure blessed La-
dies husbände. Doth not thys thyng then setfozth
vnto vs the honour of matrimonie, and condemne
these wicked heretiques which say that matrimonie
is a thyng fylthy & vnpure, of whom saynt Paule
speaketh, callynge them spirites of errours, and de-
uelish teachers. For if Chzist had wolde, he myght
haue been bozne befoze Marye his mother was be-
trowthed to Ioseph. If matrimonie also were a
fowle thing and discomended of god, as some here-
tykes haue said, why went our Sauour Chzist to a
wedding & wrought there the first miracle that euer
he did, by turnyng water into wyne? So I thoughe
virginitie be a highe thyng & mote for such as be of
high pfection: yet matrimonie is an honest state.
Last of all thys Gospell doth condemne those here-
tykes

1. Tim. 4

1 Ths. 2.

On the conception day of our Ladie. Fol. vi.
 tikes which denye þ Chyſt toke fleſhe of the bleſſed
 virgine & ſay either that he bzought a ſpiritual fleſh
 with him from heuen, or that the word ſo was made
 fleſhe, that Chyſt is only of one nature & not of two
 natures. For thys herelie hath been longe ſithens
 condemned of Chyſtes church. And euen with one
 text in this goſpel it is ouerthrowne where it is ſaid,
 that Iacob begatte Joſeph the huſband of Marie,
 of whom was borne Ieſus, whiche is called Chyſt.
 If of Marie Chyſte was borne: then it muſt nedes
 ſolow that he toke fleſh of her. The Goſpel of Luke Luc. 3.
 alſo proueth the ſame, where the angel ſayth to Ma-
 rie. Thou ſhalt conceiue in thy wombe, and beare a
 chyld. And Elizabeth ſaith to our Lady. Bleſſed is
 the frute of thy wombe. But howe can ſhe conceyue Luc. 1.
 Chyſt or howe can Chyſte be called the frute of her
 wombe, yf he toke no parte of her? Finally Paule is Rom. 1.
 playne in this mater which ſayeth that Chyſte was
 borne of the ſede of Dauid concernynge the fleſhe.
 What can be ſpoke moze plainly? So ye ſe accordyng
 alſo to the fleſh the great nobilitie of Chyſtes bloud
 For he wold be not only accordyng to the ſpिरितe but
 alſo accordyng to the fleſh the nobleſt of al mē. Accor-
 dyng to the ſpirit he deſcended frō god hys father w-
 out begynning, ſo that he is the eternal ſonne of the
 eternal god. What is higher thā this nobilitie? And
 as to the fleſhe he is deſcended of moſt holy patriar-
 ches, moſt myghty Kinges, and Dukes. In al the
 worlde was neuer founde lignage, kynred, ne houſe
 of moze nobilitie then this lignage was wherof our
 Sauour Chyſt deſcended accordyng to the fleſhe.
 But his ſpirituell lignage is without cōpariſon.

The
 nobilis-
 tie of
 Chriſt
 both
 ſpiritus-
 ally and
 carnally

On the coception day of our Lady.

Then o^r bilitie of chris^t ten mē.
psal. 23.
why we be cal^d led christ ians.

This haue I therfo^r set out, that Ch^ristē men shuld knowe their owne nobilitie. Fo^r they that beleue in Ch^riste, be made by feith the b^rethzen & so^rntheires with Ch^riste, acco^rdinge to the text befo^re reher^sed, where Ch^rist sayth. I wil shew thy name to my b^rethzen. And in an other place he sayth. These be my b^rethzen which heare the wo^rd of god & do it. Saint Paul also sayth. The spirite witnesseth togither w^{ith} our spirite that we be the sonnes of god, if sonnes, ergo heires, heires of God, and felawe heires w^{ith} Ch^rist. Nowe also w^{ith} Ch^rist we be made by feyth one bodye, that we maye be his memb^res. What is leste then, but that also we be made parttakers of Ch^ristes nobilitie? And therfo^r we be called Ch^risti-ans which by interpretation signifie kingly, that is to say, of a kinges house and nobilitie by Ch^rist our king. But wherfo^re is this so greate nobilitie to be taken of vs? fo^r bayn glo^rye & to despice our neigh- bour? No truely. Fo^r as Ch^riste the nobler he was both in spirite and also in flesh, the hūbler and low- lyer he made himselfe: So let vs also folow Ch^rist's exēple, and the mo^re noble we be made by Ch^rist, so moch let vs beate out selves & mo^re lowly. How- beit otherwhiles it is not only lawfull but also ne- cessarie, to loke alofte and beate our selves hyghe of our nobilitie, not against men, but agaynst Satan. Fo^r it is a great villany and shame fo^r a noble per- sonage, to subiect himself to vile seruices. Fo^r what be mo^re vile o^r fylthy occupations, then the wo^rkes of the deuyl, which be synnes. Here then let vs loke on high in Ch^rist, and be ashamed fo^r our nobilitie sake, to hūble our selves to the fylth of synnes. Nowe ye haue

On saynt Thomas day the Apostle. Fol. vii.
 ye haue the lignage of Chyist accordyng to the fleshe
 and the nobilitie of him and of al Chyistians. It re-
 mayneth therfore, & we also shulde knowlege Chyist
 by feith and garnishe our nobilitie wyth good wor-
 kes by Iesus Chyist our lord, which together wyth
 the father & holy ghost be praised for euer. Amen.

On saynt Thomas day the Apostle.

The Gospell Ihon. xx.

Thomas one of the twelue called Didym⁹ was Didim⁹
 not with them whē Iesus cam. The other dis- in greke
 ciples therfore sayde vnto hym. We haue seen the betoke
 lord. But he said vnto them. Except I se in his han- neth in
 des the prynte of the nayles, and put my synger into English
 the prynte of the nayles, and thurst my handes into a twyn-
 hys syde, I wyl not beleue. And after. viij. dayes, a- lyng.
 gaine his disciples were within, and Thomas with
 them, Iesus commeth, the doores beyng shutte, and
 stode in the middes. & said. Peace be with you. After
 that said he to Thomas. Bringe thy synger hither,
 and beholde my handes, and reach hither thy hand,
 and thurst it into my side, and be not vnfeithful, but
 feithful. Thomas answered and said vnto him. My
 lord and my god. Iesus saith vnto him. Thomas,
 bycause thou hast seen me: thou hast beleued, blessed
 are they which haue not seen, and yet haue beleued.

The sermon vpon this Gospell.

This Gospell (deare frendes) declareth vnto vs
 the hystorie of saynt Thomas, howe he wolde
 not beleue Chyistes resurrection til he had seen him,
 and felt him with his hādes. For as the hystorie tel-
 leth, Chyiste had appeared to the rest of hys felawes Luc. 24.
 when he was away, and when they shewed him of it Iohn. 20

aa. viij. with

On saynt Thomas day the Apostle.

S. Gre-
gorie.

with one hole voice and consent: yet he said he wold
not beleue it tyl he had sene the pynte of the nayles
in Chzistes handes, and felte his woundes. Merely
(as saint Gregory saith) this was not done by casu-
altie, & saynt Thomas the chosen disciple of Chzist,
was not then present. For the high clemencie of god
wrought this thinge, & the doubtyng disciple whyle
in his maister he gropeth the woundes of the fleshe,
might heale in vs the woundes of infidelitie. For the
infidelitie of saynte Thomas profyted moze to the
Chzisten feith, then did the feith of the beleuing dis-
ciples. For while he by groping, is brought againe
to the feith: our mynde is (all doubt set apart) stabli-
shed in the feith. These thynges then are here to be
considered in thys hystorie. First the hardnes of be-
lefe in saynt Thomas, whiche albeit he was one of
the electe disciples of Chziste and longe conuersant
wyth hym, and continually instructed of his risynge
againe, yet he doubteth. Seconde, the goodnes and
tendze mercie of Chzist, which wolde not thus leaue
him. Thyrde, the constancie of thys blessed Apostle
in the feith euer after euen til his lifes ende. It was
doubtles a very grosse infidelitie and hardnes of be-
leue in saint Thomas, that after so longe cōpaning
with our Sauour Chzist and hearynge him often-
times afoze his passion say he shuld rise agayne. yet
he wolde not beleue his resurrection, no not whē his
felawes so cōstantly had shewed hym how they saw
him wyth their eyen & what he said vnto them. Hys
felawes verily were grosse til they had receyued the
holy ghost, for they wold skant beleue his resurrec-
tion til they had seen him. But saynt Thomas was
grosser

Chryso-
stom.

On saynt Thomas day the Apostle. Fol. viij.
 grosser thā they all. foz he said he wold not beleue y
 resurrectiō, tyl he had seē the pynt of the nayles in
 Chyistes hādes, & yet this was not ynough to make
 him beleue, but he wolde also fele hys woundes with
 his owne handes. And here we haue a lyuely image
 of the nature & disposition of the fleshe. foz the flesch
 can not be brought to beleue but by sensible signes
 & tokens. Neither was thys carnalitie in Thomas
 only, but it is in al mē, foz we be made of one mould Rom. 3.
 and god hath cōcluded all mē vnder infidelitie that
 he might haue mercie of all. Consider therfoze the Chryso
 tender mercie of our lozde, howe foz one of his disci- stom,
 ples sake he shewed himselfe hauing woundes, & he
 dyd it not forthwyth, but after. viij. daies, to the in-
 tent he being amōges his felawes & certified of thē,
 might be kyndled vnto a greater desire, and that he
 might be made the moze feithfull in tyme cōmyng.
 Our Sauour Chyiste therfoze eight daies after he
 had appeared to his felawes, cā where as they were
 gathered together, & Thomas with them. He entred
 in vnto them, the dozes being shutte, & wyth hys ac-
 customed salutation greteth them, sayng. Peace be
 amonges you. And forthwyth turnyng hymselfe to
 Thomas, whose infidelitie could not be hidde from
 him, whiche bicause he perceiued proceded not of ma-
 lice but of weaknes: he vouchsaued to heale. He bad
 him behold his hādes, and grope his side. Thomas
 accoꝝding as Chyist had bidde him, beheld the pynt
 of the nayles, and thurst his hand into his side. And
 forthwyth wyth an exclamation cryed, my lozde my
 God. Thus from a grosse and stubburne infidelitie
 was he brought to a fast and constant feith.

On saynt Thomas day the Apostle.

Act. 9.

So Paule at the beginning was a very fierce persecutour of þe church, but afterward he beca a right feithful Apostle and teacher of the people. For these wouderful iugementes of god be for this cause described forth vnto vs, that we shuld lerne to knowe the exceding goodnes of god which turneth euil into good. My lord and my god sayth saint Thomas. Verily he þe confelleth god to be his god, hath renouced al þe be his, & possessed those þe be gods. The erth is the lord, & al that is therein. We be the lordes & the lord is ours. Wherfor al the goodes of god be ours thzough feyth in oure sauoure Jesu Chziste. This high confession of saint Thomas truly our sauour commended, but yet he sūwhat towded him for his hardnes of beleue saing. Thomas bicause thou hast seen me thou hast beleued, blessed are they þe haue not seen and yet haue beleued. Saint Thomas saw one thing & beleued an other, he saw mā & confessed god. He saw Chzist in flesh, he felt him after his resurrection, which was a great furtherāce to his feith. But blessed be they þe neuer saw Chzist in flesh, & yet haue beleued on him. Certainly this kynd of people be we Gentils as many of vs as reteyne Chzist in mynde whō we haue not seen in flesh, as writeth saint Gregorie, if so be yet that we folow & prosecute our feith with good wokres. For that pson doth truly & vnfeynedly beleue which practizeth in working þe thing that he beleueth. Such a true & earnest beleuer was this blessed man saynt Thomas. Let vs then take exemple of him, that we may haue the rewarde that he hath, euerlastinge ioy, by Chziste oure lord, who be praysed for euer. Amen.

Grego-
rie.

On Candel-

On candelmas day otherwise called the pu-
rification of our Lady.

Gospell. Luc. ii.

When the dayes of purification were come ac-
cording the lawe of moyses they brought Je-
sus to Hierusalem to present him to the lord (accoz-
dinge as it is wytten in the lordes lawe, that euery
male opening matrice shalbe called holy to the lord)
& to giue in sacrifice according to that is said in the
lordes law a payre of turtyl doves oz two yong py-
gions. And behold, there was a man in Hierusalem
named Simeon, and this mā was iust & deuout, a-
wayting for the comfort of Israell, & the holy goste
was vpon him. And he had receyued an answere of
the holy ghoste, that he shuld not se death befoze he
saw the lordes Christ. And he cam by the holy gost
into the temple. And while the father & mother were
brynging in the childe Jesus, that they shuld do ac-
cordinge to the vse of the lawe for him: he also toke
him in his armes, & blessed god and said. Lord, now
lettest thou thy seruāt depart according to thy word
in peace. For myne eyn haue seen the sauour sente
from the, whom thou haste prepared befoze the face
of al peoples, a light for the reuelation of þ Gentils
and a gloze of thy people Israell.

Exod.
xiii. and
xxii.
Num.
viii.

Christe;
that is
to saye,
annoynt
ted

Nunc dē
mittis,

A sermon vpon this Gospell.

When the purification daye was comine (good
people) that is to wite the .xliij. daye from the
birth of our sauour Christ, at which day þ old law
of Moyses comaunded, þ if it were a man chyld that
was boyn, it shuld be presented to the lord, & for the
purifieng of the childe and also of the childe's
mother.

bb. i. what

On Candelmas daye.

what shuld be offered: the most pure virgine Mary wold fulfyll the lawe also in this poynt though in her child byrth she knew was nothing after the manner of other womens byrthes contaminate or spotted, but al was ful of heuenly puritie and holynes. For what spotte of vncleannes could she haue which by the worke of the holy ghoſte conceived wythout mans knowlege only by imbraceement of the heuenly power?

A figure
of the
olde
lawe.

Omne
masculi
num,

Mulier
ſi ſuscep
to ſemina
ne pepe
rerit ma
ſculū,

She goeth therfore with Joſeph, who as yet was thought to haue bene father to Jeſus, vnto Hieruſalem, bearing the childe with them that they might preſent him in þe temple in the ſight of the lord to whom he was conſecrate, not but that al be the lordes, but that we ſhuld be taught by this myſtical figure, that thoſe mindes be moſt acceptable to God, whiche with a manly ſtrength of ſpिरितe haue conquered the luſtes of þe fleſhe & ſo do auauce to thinges heuenly and euerlaſting. Moſes law intending this, had commaunded the Iues that euery male ſo ſone as by the openinge of the mothers wombe it was brought to lyght, ſhulde be taken as holy to the lord, whether it were of mankynde or of brute beaſtes, that herby alſo the firſt frutes might go to the preſtes, ſo yet that the firſt begotten of the mankynde ſhuld be redeemed out of the preſtes handes, onles the childe were of þe Leuitical tribe. Now ſurely the ſelfe law openly deliuereth our Lady fro the bonde of it, where it ſayth in the leuiticall booke: The wiſe whiche receiuing ſede ſhal bringe forth a machild. For the bleſſed virgine our Lady was neither mulier, that is to ſay ſuch woman as haue lyen with man, neither receiued ſhe mans ſede. And as touching the opening of þe matrice, ſurely this hea-
uently

uenly child did in no maner violate the chastitie of
 of þe virgins wombe but rather p̄serued & halowed
 it from al spot of vncleennes during her life. He then
 was p̄sented in þe temple as subiect to þe law, which
 was lord of al thing; both heuenly & erthly. He was
 redeemed with a smal p̄ice, which cam to redeme the
 hole world w̄ the p̄ice of his bloude. For þe law had
 appointed þe Jewes to redeme their first begottē son
 with a lambe of one yeare olde, which was giuen in
 sacrifice. And thā shuld be added a doue or a turtill
 for þe puriffenge of al spot or vncleenes which might
 happē to be cōmitted in þe begetting of þe child, or af-
 ter, to thintent þe that whiche shuld be offered to the
 lord might be thzoughly pure. Howbeit if they
 were not of abilitie to giue a lambe, the law suffred
 them to giue in stede therof a turtill doue or a pigeō
 for þe redemptiō of þe child. The other bird was offe-
 red for the purging of the sinne. Our Lady therfore
 and Ioseph offered the poze mens oblatiō, and it is
 not to be doubted, but they wold haue made a richer
 gift if theire pouertie hadde not letted them. Allbeit
 theyze minde was rich in godlynes, and to giue vs
 an exēple, þe p̄fessiō of pouertie was moze profita-
 ble. But lo, there was at this self time in Hierusale
 one Simeō a iuste mā & such one as stode in awe of
 god, & surelye he might wel be called a iust mā, for he
 sought not his own but þe peoples weale, he awaited
 for him þe shuld redeme out of bōdage not him only,
 but al mākind And bicause he was endowed w̄ this
 iustice & godlines, the holy ghost was in him & had
 inspired him that he shulde not dye, till he had sene
 with his fleshely eyen him that he longe befoze had
 espyed w̄th the eyen of feyth.

On Candelmas daye.

Origen.

salutare
suum.

As Mary therfore and Ioseph were bringinge the
child into the temple, this Simeon also cam by the
guiding of the holy gost into the temple & toke Je-
sus in his armes. And here sayth Origen an aun-
cient doctour of the church, if thou Chyristen person
wilt in like wise hold Iesus and imbrace him in thy
hand, thou must with al labour attempt that thou
maist haue the holy ghost to thy guide and so come
to y^e temple of god, as this holy Simeon did. Thou
must be a iust person, a feare of god, religious, de-
uout & godly as he was. But what did Simeon ha-
uing this most blessed child in his armes. He blessed
and prayed god, sayeng. Now, o lord, thou dost li-
cense thy seruāt to depart in peace out of this world
according to thy worde. For myne eyes haue nowe
seen him, by who it hath pleased the, to saue mākind,
whom I say thou hast prepared and ordeined in the
face of al peoples to be, vnto y^e hethē persons & Pa-
nyms (whiche hithertunto for default of true knowlege
haue worshipped false gods) a light for to lighte them
& to disclose thy trouth vnto them, & againe to thy
own people y^e Israelites a cause of most high glorie
This in effect spake Simeon in his maner.

2ma
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Let vs therfore (good people) for our pte also blesse
& praise god, that whereas we y^e inhabitantes of this
Realme were before y^e coming of Christ wicked Pa-
nyms & idolaters we now by y^e disclosing of his gos-
pel are his people. Let vs labour to be iust and ho-
ly persons poore in spirite & rich in godlines. Let vs
desire to be led wth the holy spirite of God. So shall
we at last depart this world in true peace, by Christ
our lord. To whom be prayse for ever. Amen.

On saynt

C Saynt Mathias day the Apostle
The Gospell. Math. xi.

In that tyme Iesus sayd. I confesse vnto the **O** father lord of heauen and of earth, bicause thou haste byd these thinges from wise and prudent persons, and hast disclosed them to yonglinges. Verily father, for so semed it good befoze the. All thinges be deliuered vp vnto me of my father, & no man knoweth the sonne but the father, neyther knoweth any man the father but the sonne & he to whom the son wyll disclose. Come to me all ye that laboure and be burthened and I shall quiet you. Take my yoke vpon you, and lerne of me, for I am meke and lowly in harte, and ye shall fynde quiet to youre soules. For my yoke is pleasant and my burthen is lyght.

The sermon vpon this Gospel.

By cause our sauour Chyist (good people) what tyme he was conuersant here in earth amonge the Iues, hadde vpbayded them for theire misbeleue, declaring vnto them that the Iethen persones were redy to receyue hym then they, at which wordes some were offended: therfore he aunswereth to theire thoughtes in thys wyse. I confesse (that is) I do thanke & prayse the **O** father, by cause thou hast kept close this heauenly doctrine from the wise and prudent men in their owne opinions, such as be the scribes and pharisees, and haste opened the same to fooles and babes after the iugement of the worlde, euen to rude vnformed and rusticall persones. And here (sayth Chrysostomus) we be taught vtterly to pluck down our high stomaks, & to folow humilitie. And trulpy (sayth he) these wordes whiche our Lorde

The occasion
of christ
es wordes
after Chry
lostom.

Cōfessio
ingt. Au
gust. nō
est solis
us pecc
catoris
sed alia
quando
etiā laus
datoris.

On saynt Mathias daye.

spake to his disciples, occasioned them to be moche more diligent and lowly in hert. For bycause it was likely that they stode moch in their owne conceptes for that they did cast out deuiles, therefore with these wordes he abateth their courage & represseth them. For the thing that was done vnto them was a reuelation, that is to say a disclosing and opening from god, and not their owne propre studie and labour. And therefore the scribes and pharisees esteemyng themselves to be wise & prudent fell from the knowlege of godes mysteries bycause of their pryde and swelling myndes. wherfoze if the secrete mysteries of god were hyd from them bycause of thys: sc then that we be vnder feare and awe, & let vs continewe as babes, for this surely made the apostles of christ to enioy this secrete knowledge. For lyke as whan

Rom. i. Paule saith, tradidit illos deus in reprobū sensū, that is, god gaue them vp into a disallowed mynde, he speaketh not this, inducing god as doyng thys, but them whiche gaue the cause: so we must vnderstande in like wise this text where Christ sayth, that hys father hath hyd this knowlegde from the wyse scribes and pharisees. And why were they hid from them? Herken what Paule sayth, bycause goyng about to stablyshe their owne iustice, they were not subiecte to the iustice of god.

All be deliuered vnto me (sayth Christe) from my father. This he spake, les any thing shuld be thought to be les in hym than that whiche is in god. For as saynt Austin sayth, if our sauour Iesus Christ the sonne of god hath any thing les in poure then hath god the father, then surely all be not his that the fa-
ther

**S. Aug.
contra
Maxi-
mum.**

ther hath. for by begettinge did the father gyue the power to hys sonne, lyke as all that he hath in hys substance did he by begettynge gyue to him whom he begatte of his substance.

Furthermoze in the interchaungeable or mutuall knowledge of the father and sonne, it is done vs to Hilari⁹, wpte. that none other thinge was in god the sonne, then was in God the father. For it foloweth in the text, and no man knoweth the sonne but the father, nor noman knoweth the father but the sonne. For Chrysostom, surely by this that he onely knoweth the father, he doth vs to vnderstande that he is of the selfe same substance that the father is of. As if he shulde saye vnto vs. What meruayle I praye you is it, if I be very Lord of all, sith there is yet a greater thing in me, euen the knowlege of the father of heuen, & that I am of the same substance & he is of? Thus by these wordes Christ our sauour declareth himselfe to be not man only but also god & egal in powre w his father. And where he sayeth that none knoweth the father but the son: he meaneth not & al men be vtterly ignorant of him, but this he meaneth, that by that knowlege that he knoweth his heauenly father, noman els knoweth him. In so moche that that knowlege that men haue either of the father or of the son they haue it by the sons disclosing. So & the son discloseth not only his father but also himselfe vnto vs. For as the holy doctour saint Austine saith. The word doth not only open the thing that is declared by the word, Austine but also it declareth it self. But how doth the son disclose his fathers will & pleasure vnto vs? Surely by his most comfortable word which is called his gospel.

On saynt Mathias daye.

Chryso-
stom.

Theo-
philact⁹

Come therfore, sayth Christ, vnto me al ye that tra-
uaile and I shall set you at rest. He sayth not come
he and he, but come to me all ye that be in cares, in
heuyenes and in synnes, not that I myght take pu-
nishment of you but that I myght losen your sin-
nes. Come, not that I nede to be glozified of you,
but that I desyre your helth and saluation. Come,
he sayth, not wyth fete, but wyth maners, not wyth
body, but wyth feyth. For this is the spirituall com-
ming wherby one appochoeth to god. And if ye thus
come, I shall set you at rest, he sayth not I shall saue
you, but that moze is I shall set you in al quyet and
reste. Take my poke vpon you. What is Christes
poke? Surely his Gospel which as Theophilactus
saith, sheweth vs glad newes, forgiuenes of sinnes,
iustification, commynge to heauen, and that we be
made the childzen of god. O how swete, how pleasāt
and easy is this poke? Only let vs put frō vs pryde
of hert and the care of worldely vanities & learne of
Christe to be meke & lowly, lyke as the holy Apostle
Mathias folowynge hys maisters steppes (whose
memozy we celebrate this day) left vs excmple. So
shall we inioye that heauenly rest boyde of all gre-
uance and replenyshed wyth all solace whych here
is promysed vnto vs. By Christ our lord. To whō
be all glozie. Amen.

The Annunciacion of oure Lady, commonly
called our Ladies daye in Lente.

The gospel Luc. i.

In the sixt moneth was sent the angel Gabriel of God into a citie of Galilee named Nazareth to a virgine spoused to a man whose name was Joseph of Dauids house and the virgines name was Mary. And the angel being entred vnto her said. Hail full of grace, the Lorde is with the, blessed arte thou amōges women. Whē she sawe hym, she was troubled vpon hys woꝛde and deuised what maner greting this shulde be. And the angel said to her. Feare not Mary. For thou haste founde grace with God. Lo thou shalt conceue in thy wombe, and brynge forth a son, and thou shalt call his name Iesus. He shalbe greate & shalbe called the son of the hyghest, and the Lorde God shall gyue hym the seate of hys father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his reigne shalbe no ende. Mary said vnto the aungell. Howe shal this be, for I knowe not man. And the aungell answered and said vnto her. The holy goost shall come vpon the, and the vertue of the highest shall ouershadow the, and therfoze the thing that shalbe boꝛn holy, shalbe called the sonne of God. And lo Elizabeth thy cousin, she also hath conceiued a sonne in her olde age, and this is the sixt moneth to her which was called baren. for no woꝛd shalbe impossible with God. Mary said. Beholde the handmayde of the Lorde, be it doon to me accoꝛdyng to thy woꝛde.

The sermon vpon this gospel.

If a Gospel (deare people) signifieth a gladde tydynges, what Gospel can be compared with this gospel which sheweth to the blessed virgine Mary pea & vnto vs all, the gladdest tydings that coude

bb. v. come

On the annunciation of our Lady.

come to mankynd, that is that she shulde beare the moost blessed kyng of kinges and Sauour of mā- kynde. Let vs then procede to the declaraciō of this so toful gospel. In the sixt moneth was sent to the blessed virgine Mary no cōmon angel but Gabriel the Archangel. For to this so highe and solempne a message it was mete that an highe angell shulde be sent which shulde brynge tydynges of him that was highest of all. Whiche aungel (as Origen sayth) is therfoze expressed by hys propre name to thintent it might be signified by the same what he is in operation. For Gabziell he sayth betokeneth the strength of God. Wherfoze by hym that was the strength of God it was cōuenient that he shulde be vttered and proclaimed whiche being the Lorde of powers and mighty in batell came to conquere & vanquishe the wicked powers of the ayer. And what saith this Archangell Gabziel vnto her: Haile ful of grace. Truly, saith saynt Hierom, she is wel called ful of grace. For to other grace is giuen by partes, but vpon the virgine Mary dyd the fulnes of grace altogether infunde it selfe. She mighte well be cleped full of grace by whome euery creature is in a large showre of the holyghost ouerspede. Yea already was he in the virgine whiche sent the angell to the virgine, I say our Lorde went befoze his messanger. And therfoze it foloweth. The Lorde is with the. He is in thy harte, he is now also in thy wombe, he replenisheth thy mynde, he replenisheth also thy body. And here (saith Ambrose) lerne a virgine of her shamefastnes for she was abashed. It is the propertie of true virgines to tremble, & at al appoachinges of man vnto them

Origen.

Hierō.
in ser-
mo. de
assūp.

Ambro
se.

them to blushe, & with a reuerent feare to eschue familiar talkyng with man.

Letne þe virgine thā to eschue al wantonnes of wordes. The virgine Mary feared euen the greting of the angell. Yea she wondered at this strange maner of gretinge, wherof the lyke was neuer herde befoze in any place, this was reserued only for the virgine for (as Origen noteth) if she had wist þe the like salutation had euer been made to any other in al þe bible (for she had the knowlege of the lawe) thys gretyng shulde neuer haue troubled ne dismayed her. But albeit she was troubled & abashed at the sodēnes of this so strāge a thing: yet seying she had deserued such grace with God, she had no cause to feare. Origen
 And therfoze the angel saith vnto her. Feare not Chryso-
stom.
 Mary, for thou hast founde fauour & grace wth god. But how found she this grace? Surely (saith the holy doctoure Chrysostomus) through her humilitie. And so must al we fynde it. For as holy writ sayeth, God giueth grace to the humble persōs, And lo. sayth the angel, þe shalt cōceiue in thy wōbe & be deliuered of a son whō þe shalt name Iesus. Iesus by interpre-
 tatiō betokeneth a Sautour. And in dede our lord is a right Sautour to so many as cleaue vnto hym by feith. Yea ther is none other Sautour but he. He is þe only great one & is cleped þe son of þe highest. For albeit it was spoken by Ihon Baptist þe he shuld be great, yet, as S. Ambrose saith, he was called great Ambro-
se.
 as a greate man wheras Chyste is as greate God. Thys Chyst therfoze shall reigne in þe house of Iacob for euermore. He called þe house of Iacob not on-
 ly þe outward Israelit; but the hole church of Chyst
 be they

On the annunciation of our Lady.

Rom. ix.

Chrxfo-
stom.

be they Jewes or Gentils which beleue bpō him. For
as saynt Paule sayth. Not al they whiche be of Is-
raell be Israelites, but suche as be the chyldern of
the promise, be counted the sēde. For, sayeth he, they
that be the chyldren of the fleshe, be not the chyldren
of God. Now Mary to thintent she wold be yet fur-
ther instructed of thys mystery, asketh howe thys
shulde come to pas, she doubted not of the aungels
wordes. Only she desireth to know by what meane
it shulde be brought about that she shulde be a mo-
ther that neuer lay with man. The angel answereth
The holy goost shall come vpon the, as who shulde
say. Seke not a natural orde where the thyng pas-
seth nature. Thou askest how this shalbe, thou not
knowyng man. Nay thys thyng happeth vnto the
euen bicause thou hast not assayed wedloke. For yf
thou haddest, thou shuldest not haue been thoughte
worthy to this mystery, not þ̄ wedlok is a prophane
thing, but bycause virginite is better. For it becam
the cōmon Lorde of all, both to be pertaker with vs
in byrth and also to varpe from vs in it. In that he
shulde be bozne of the wombe, he taketh parte wyth
vs, but in that he shulde be bozne wythout carnall
knowlege of man, he is declared to be no man but
god. Mary fully satisfied with his answer sayth in
moost humble wise, beholdc the handmayde of oure
Lorde, be it to me as thou hast said. Let vs then my
frendes folow the humilitie of thys blessed virgine.
Let vs embrace Christ like feythful Christians that
we maye be of the nombze of his chosen people, and
inherite hys kyngdome. To whom be all honoure
Amen.

on saynt

On saint Georges and saynt Markes day. Fol.xv

On saynt Georges day. And also on saynt
Markes daye the Euangelist.

The Gospell. Ihon. xv.

Iesus said to hys disciples. I am the true vine &
my father is the husbandman. Every bzaunch in
me not bearyng frute, he taketh it awey, and al that
beareth frute, he purgeth it, that it may beare moze
frute. Now you be cleue for the word & I haue spoke
vnto you. Dwel in me and I in you. As the bzaünche
can not beare fruite of it selfe, onles it abyde in the
vine: no moze can you, onles ye abyde in me. I am
the vine, and you the bzaunches. He that abyde in
me and I in him, this person bereth moch frute, for
without me ye can do nothinge. If one abide not in
me, he is cast awey as is the bzaunch & is withered,
and men gather them and cast them into the fyre, &
they burne. If ye abide in me, and my wordes abide
in you: what soener ye woll, ye shall aske, and it shal
be doon vnto you.

The sermon vpon this gospell.

Thinkēt (wel beloued chryste people) we shuld
thoroughly vnderstand, how litle daüger shuld
hange ouer our heddes, in case we wolde feythfully
abide in the holy felawship and churche of Christ, &
on the contrary side in howe great perill and daun-
ger we be, if like false chryste people & hypocrities we
shynke and swarue from that most holy leage and
testament, whiche our Sauour Christe made with
vs: what tyme he was here cōuersant amonges vs:
our said Sauour in this Gospell bryngeth forth a
tyght goodly & mete parable oz similitude to paynt
as it were befoze our epen aswell the commoditie of
the

Ego sū
vitis ve-
ra.

On saynt Georges and saynt Markes day.
the one, as the incōmoditie & daunger of the other,
sayng in this wyse. I am the true vine & my father
is the husbandman. As who shulde say. I am as it
were the roote oꝝ stocke of the vine, you are my me-
mbres, and as who shulde say the bowghes growyng
out of the stocke. My father of heuē hath plāted me,
foꝝ he it is only that begatte me. From him therfoꝝ
as it were from the husbandmā is the stocke come,
but you be come of the stocke, that is to witte of me.
To the father as to the fountaigne and hed spryng
redoundeth the thanke of the hole benefite, whiche
what soeuer he giueth and bestoweth vpon you, he
giueth thꝛough me and his holy spirite. The sappe
and iuise of the stocke which giueth also to the bꝛā-
ches lyfe and power of bearynge of frute is the spi-
rite whiche is cōmon to the father and to me. Thys
spirite both knytteth me to the father: and also cou-
pleth you to me. Euery bꝛāuch therfoꝝ which clea-
uyng to me and liuyng by my spirite, shall bꝛyng
foꝝth frute accoꝝdyngly: hym woll my father purge,
cuttyng of frō him the superfluous & voyde lustes,
to thintent he may bꝛyng foꝝth moze plētouse & al-
so moze gentle frute. But on the other side, he ꝑ clea-
ueth vnto me by the outward name of a chꝛistē persō
oꝝ by an outward pꝛofession of feith, wheras in dede
he bꝛingeth foꝝth no frute of the chꝛistē charitie: this
person wol my father cutte of frō the vine, as an vn-
profitable & voyde mēbre of the same. Foꝝ in bayne
is he in the vine which hath no frute but leaues on-
ly, ꝑ is to say, he is a bayne & no true chꝛisten person
which boasteth himsele of ꝑ chꝛistē feith, & expꝛesseth
no the same w good woꝝk; mete foꝝ a chꝛisten man.

Now,

On saint Georges and saint Markes day. Fol.xvi.

Now,saith Chzist, ye be cleane for the worde that I Vos mū
haue spokē vnto you. Suerly(deare frēdes)we are di estis .
purged and made cleane by Gods worde wherunto
we haue giuen feith but we are styll to be purged,to
thintent we may yet bzing forth moze plētiful frute.
For who is he (as sayth saynte Augustine)so cleane S.Aus
in this life,which is not yet moze & moze to be made gustine .
cleane? Chziste therfoze cleāfeth those that be cleane
that they maye be yet moze frutefull. But why saith
he not, ye be cleane by baptisime? Merely, sayth thys
holy doctour,bicause in the water also it is the word
that cleanseth. For plucke away the word, and what
is the water but water? But let the worde come to
the water and so is made a sacrament. Let vs than
take hede,that we abide in Chzist,that he also maye
worke in vs hangynge vpon hym. For lyke as the
bzaunche, pf it be plucked from the vine, can bzing
forth no frute,no moze can we bzing forth the frute
of any good worke, onles we cleaue to Chziste by
feith and charitie, from whens cōineth what foeuer
maketh to the true and euerlastyng helth. I say,let
vs loke that we be continually knitte and ioyned to
Chzist,as we haue exemple of thys holy man whose
memoziall we halowe this dape,whiche was an vn-
doubted liuely bzaunche of thys vine, and brought
forth in the sighte of the worlde moost pleasant and
acceptable frute to god.He remained knyght to Chzist,
and therfoze Chziste was ioyned to hym, wherby he
both wanne euerlastinge saluation to himselfe,and
procured vnto god(for whose sake he did al thinges)
glozie amōges men. For without Chzist(as Chziste
him selfe here saith)vndoubtedly we cā do nothing:

Suerly

On saynt Georges and saynt Markes day.

Et verba
mea in
vobis
maſerit.

Augu-
ſtine.

Surely yf any bzaunche, by hys owne fault plucke hymſelfe away from the true vine: not only he byn- geth forth no frute, but as an vnprofitable bowghe being cutte of wpth the knyfe wpthereſh away, and anon after is gathered w the other baren bowghes & thzown into the ſper to be burned, and thus being deſtitute and voide of the lively moyſture & ſpिरितe of Chyiſt, he dyeth in the mynde, though he yet liue in bodey, and after this life being ſeperated & pared away from the vine without reconerie, he is caſt in to euerlaſtyng ſper, alweys there to byenne for hys puniſhement bycauſe he wolde not ſtill remayne in the vine as a good bzaunch hereafter to haue bzought forth and inioyed the frute of euerlaſtyng ioye. And verely we ſhal abide in Chyiſt, if ſo be that his woꝝdes be beleued of vs, if the thinges that we haue beleued we kepe ſtill in mynde, & fulfyl the ſame in our dedes. If we do thys, there be no woꝝldly ſtoꝝmes that we nede to feare, for Chyiſte ſhal be with vs, the father of heauen ſhal be w vs, the holy gooſt ſhal be with vs, & what thinge ſo euer we ſhal aſke, we ſhal wout doubt obtayne it. For as Auſtine ſaith, if Chyiſtes woꝝdes remayne freſh in our mouthes or in our memoꝝies & be not founde in our life (y is yf we liue not accoꝝding to the goſpel) we be not couſted as bzaunches in the vine, bicauſe we drawe not life out of the rote. Let vs thā (good people) be right bzaunches of this vine and bynge forth woꝝthy frute, to thintent we may remayne in Chyiſt in this woꝝld, and in the nexte inherite the euerlaſtyng ioye, by Chyiſte oure Loꝝde. To whom with the father and holy ghooſt be prayſe and gloꝝie euerlaſtyngly. Amen.

on ſaynt

On Philip and Iacobs day.

The Gospell. Ihon. xiiij.

Iesus sayd to his disciples. Let not your hart be troubled. Beleue in god and beleue in me. In the house of my father be many dwelling. If it were not so, I wold say vnto you, I go to make ready a place for you & if I go to make ready for you, I wil com again & take you to my self, that where I am, ye also may be. And whether I go ye know, & the way ye knowe. Thomas sayth to hym. Lord we knowe not whither thou goest, & how can we know the way? Iesus saith to him, I am the way and the trouth & the life. None cometh to y^e father, but by me. If ye knew me ye shuld know my father also. And now ye know him, & ye haue sene him. Philip saith to him. Lorde, shew vs the father & we haue inoughe. Iesus sayth to him. So long time am I with you & haue ye not knowne me? Philip, he that hath sene me, hath sene the father, & how sayst thou, shew vs the father? Beleuest not, that I am in y^e father & the father in me. The wordes that I speake to you, I speake not of my self. But y^e father which dwelleth in me, he doth the dedes. Beleue me that I am in the father & the father is in me. Els for y^e selfe dedes beleue me. Verily verily I saye vnto you, he that beleueth in me, the workes that I do he shal also do, & greater also then these shal he do, bicause I go to my father and whatsoeuer ye shal aske in my name, that wil I do.

The sermon vpon this gospell.

Because our lord had sayde before to Peter, that whether he went he could not folowe now, but he shuld folow afterward, lest y^e other disciples shuld

Chyfos
stome.

cc. l.

thynke

On Philip and Iacobs day.

thinke that this promise was giuen only to Peter, our sauour now to cōfort them sayth. Be not troubled, but beleue stedfastly. In my fathers house be many mansions, that is, the selfe same Region shal receiue you that shal receiue Peter. For there is greate plentie there of mansions, and ye shal not nede to say that it is necessary, that they were made redy for you, albest if I go & prepare you a place, yet wil I com againe & take you with me. Here my frendes ye wol aske, how can Chyist go & prepare vs a place, sith there be alredy many māsons in heuen: Saint Austine answereth to this doubt in this wise. Trowth it is, that there be many māsons, but they be not yet as they are to be prepared. For the self same mansions which Chyist prepared before in predestinating, he prepareth now in working. In predestinatio therefore they be alredy. Els he wold haue said, I wil go and prepare, that is, I wil predestinate, but bicause they be not yet in operation, he said. If I go & prepare you a place. And surely he now prepareth māsons by preparing tenantes for the mansions. For where he saith, in my fathers house be many mansions, what thinke we is the house of God, but the temple of god, of which the apostle saith. The temple of god is holy, which temple be you. This house of god therefore is yet in building, is yet in preparinge. But what is that whiche to prepare he goeth away, if he prepare our selves, whiche how can he do if he leaue vs? Surely (sayeth this holy Doctour) he meaneth this, that to the preparinge of these mansions, the rightuouse man ought to lyue by feythe. But if he shuld see, it were no feith, Chyist therefore goeth away that

S. Augustine.

i. Cor. iij
templū
dei sac-
rum est
quod
estis vos

Rom. i.
Abac. 2

that he may not be seen, he withdraueth himself fro vs, that he may be beleued. For then is a place prepared for vs, if we liue by feith. This is the wey that our sauour Chziste here speaketh of.

Yea Chzist himselve (if we beleue in him) is the very wey for vs to heuen, he is ꝑ trouth, he is the life. Let vs not then be troubled (good people) in our hartes for he that is the way, wil not surely leade vs a wil-
som wey if we stik vnto him, neither will he deceiue
vs and put vs in foles paradise, sith he is the selfe
trouth, neither yet wol he leaue vs in the erreure of
death sith he is the self life. And therfore Chzist say-
eth further, that no man can come to the father but
by him, & he sayth, that he that knoweth him, know-
eth also the father, forasmuche as the father and he
be one. Yea, sayth Chzist, ye that be my disciples do
also know my father and ye haue seen him. Undou-
tedly my freendes, the disciples of Chziste sawe god
the father after a certayne maner in Chziste, com-
maundynge the wyndes and the sees, commaūding
deuilles, dzyuinge out diseases wyth a worde were
they neuer so incurable, raisinge wyth a worde the
deade to life agayn. Howbeit ꝑ noueltie of Chzistes
wordes dyd sumwhat trouble the Apostle Philip
(whose memozy togyther wyth hys felowe saynte
Jacob the churche doth thys daye solemnize) as it
troubled also the reste of the Apostles. wherfore
saynt Philip moze gready than the other to learne,
despyeth Chzist to shew to them the father and they
shuld be satisfied. But what saith Chzist to them a-
gayn: Haue I been so long with you & do ye not yet
know me? Philip, he ꝑ seeth me, seeth also the father.

Hilari9.

On Philip and Iacobs day.

Surely if the father of heauen shulde haue spoken vnto his Apostles, he shuld haue spoken none other thing thā that Chyist spake, if the father shuld haue wrought, he shuld haue wrought the same þ Chyiste did worke. The same mind is in them both, the same wyll the same power and nature. If we beleue this, though the corporall presence of Chyiste as he was here cōuersant among his disciples be taken from vs, yet we shal se him absent moche better wth the epen of feith then þ misbeleuing Iues saw him presently with their fleshy epen. Thus dyd these two holy Apostles Philip & Iacob see him after he was ascended vp to his father, & therfore the thing that they saw þ father worke by him, the same by him did they bicause they cleaued fast vnto hym by feith & charitie. Yea Chyist vttered also moze clearly the power of his godhed after he withdrew his corporal presence from them. Insomuch whosoener ioyneith himselfe to Chyist by þ Euāgelical feith shal by Chyist worke also as great thinges yea oꝝ greater thā Chyiste himselfe did worke whā so euer the gloꝛie of god shal requyte a miracle. The Apostles therfore healed diseases euen with their shadowes, they conuerted to the feith not a fewe persons as Chyist did when he was here in earth, but hole nations, but yet they did this by Chyiste, oꝝ rather Chyiste dyd these thinges in them. Lette vs then haue in vs this stronge feith, and this byemling charitie, and than wythout fayle what so euer we shal desyre in Chyistes name, he woll perfourme it. To whom with the father and holy ghoſte be tendered thankes and prayſynges foꝛ euer and euer. Amen.

Saynt
Austine.

on sainte

On saint Ihon baptistes day: Fol.xix.

On saint Ihon Baptistes day
Gospell. Luc. j.

ELizabethes time was fulfilled that she shuld be deliuered, and she brought forth a son. And her neighbours & cousins herd, how the lord had shewed his great mercie vpon her & they reioysed with her. And it fortunied the eight dawe they cam to circūcise the childe & called hun Zacharie by the name of his father. And his mother answered & sayd, not so, but he shalbe called Iho. And they said vnto her. There is none in thy kindred that is named by this name. And they made signes to his father, how he wolde haue him called. And he asked for writing tables, & wrote sayng. Ihon is his name. And they al merueled, and forthw his mouth was opened & his tong, and he spake blessing god. And feare cam vpon all theire neighbours. And in all the hylly countrey of Jewry were al these wordes spred abrode, & al they that herd them did put them in theyr harte sayeng. What maner child shal this be? And the lordes had was with him. And Zachary his father was fylled with the holy ghost & prophecied sayeng. Blessed be the lord god of Israel, for he hath visited and made redemption to his people.

Bene-
dictus
domin⁹
deus Is-
rael.

A sermon vpon this Gospell.

God people the church this day doth solēnize the birth of saint Ihon Baptist, whō god had ordeyned to be a messenger to make ready the waye against the cōming of our sauour Christ. This holy prophetes mother named Elizabeth was thought to haue bene baren. But it pleased god so to worke with her to set forth his owne glorie and power. He
sent

On saint Ihon Baptistes day.

Chryso-
stom.

Luc. i.

Bede.
S. Am-
brose.
Origen.

sent to her therfoze nowe in her old age this blessed child to take the reproche of barenes from her. He pꝛolouged foꝛ this intent her child bearing, that the ioy herof might be the greater, and she be made the moze renoumed and notozious. Foꝛ all her neigh- bours & kynnsfolke which befoze had knowne her ba- rennes, were nowe made witnesses of the heauenly grace wherwth God had endowed her. Foꝛ none that saw the child, departed wth silence, but blessed & pray- sed god which vnloked foꝛ had sēt this blessed child vnto her being of this age. The eight day therfoze they went to circumcise the child accordyng to Mo- ses lawe. And bicause Zacharie his father was by gods pꝛouision made dūme and spechles, they sup- posing that the father wold so haue bene best cōten- ted named him Zacharie by his fathers name. But Elizabeth his mother said he shuld not be so called, but Ihon shulde be his name, whiche name she had lerned not of her husbände whiche at this tyme was become spechles, but by inspiratiō of the holy ghoſt, signifieng that he that was born shuld be the bedel oꝛ messanger of the new law, which shuld abrogate the old traditions & turne the carnall woꝛshyp into a spiritual grace. Foꝛ Zacharias betokeneth in He- bꝛue a remēber of god, & Ihon is named the grace of God. The iustice of the lawe stode in appoynted woꝛkes: the iustice of the gospell standeth by faythe thꝛough grate & fauour. Howbeit the kinsfolk wold not be ruled by the mother to giue him this straunge name, bicause there was none in al their kindꝛed so called, but they wolde in any wyse haue hym called Zacharie by his fathers name. And yet at this day there

On saint Ihon baptistes day. Fol.xx.

there be some better pleased wth the name of Zacharie, ^{Erasm⁹}
then wth the name of Ihon, these be they that can ^{in paras}
not yet suffre that the ceremonies of ^{phra.} ~~the~~ old law shuld
be abolished, so that in effect they crye we wil none of
this new name of Ihon, but we wil haue stil the old
Zacharie. wherfoze for asmoche as the childwife &
the cousins could not agree in the name, it was ne-
cessarie that the authoritie of the father shuld come
betwene to bzeake the strife. But he had not as yet
the vse of his tong, where now neded speche. Wth
signes therfoze they signified vnto him what name
wold plect him that his child shulde haue. He vn-
derstanding ^{the} mater required w^{riting} tables to de-
clare that thinge by dombe letters whiche by liuely
voice he could not bzing forth. The tables brought
he wrote in this wise, Ihon is his name. Now cam
the time, that Moyses law shuld speake, which befoze
had after a fashio described wth figures the grace of
the gospel. The time now was com, that the mouth ^{S. Am^o}
which vnfeithfulnes had locked, shuld now thzough ^{brose.}
feyth be opened. He had not therfoze so sone w^{ritten}, ^{Luc. i.}
but ^{the} bond of his tong was loused. Neyther did he
beginne hys speach with any other thing, than with
the praysinge of God, by whose goodnes so greate
ioyes were heped vpon hym. Let vs in like maner
(good people) beleue, as saynte Ambrose exhorteth ^{S. Am^o}
vs, to thintent our tonge which is bounde wth the ^{brose.}
bandes of vnfeithfulnes may be loused. And surely ^{Erasm⁹}
onles the Iuiſhe tonge be putte to silence, whyche
preacheth carnal obseruations, the tong of the gos-
pell can not speake whyche preacheth grace, feythe,
and charitie.

On saint Ihon Baptistes day.

All these thinges of þe olde childwife, of the noueltie of the name, of the son bozn by þe promise of the angel, of the father made first of a speaker dombe & again of dombe a speaker: were blown abrode not only in the neighbours & couzins mouth; but also thzough out al the hpyly countrey of Jewry, so that they did not only wonder, but also were astonyed & agast at the strangnes of the thing, sayeng wth themselves. What maner of pson shal this childe be? None of al þe prophetes was so woderfully bozn, which thinges declare, that this is done by gods power which is wth the childe beig ordeined for high purposes. And they thought not thus wthout cause. For in dede gods hād had vttered his heuenly vertue in the childe. And to thintent al thinges might be ful of miracles & reple nished wth ioy, Zacharie also Ihons father being in- spired wth the holy ghost brasted forth into this song Blessed be þe lord god of Israell, for he hath visitted & redemed his people of Israell. Doubtles, god vi- sited his people of Israell both wayes, whether we vnderstande the material Israellites, for he cam to the lost shepe of the house of Israell, or the spiritual Israellites, that is, the feithful persons, which were worthy of this visitation. He visited the which were now by long sickness cōsumed, he redemed them be- ing sold vnder sinne, wth the bloud of his only begot- ten son. He called them his people not bicause at his cōming he found them his, butt bicause by visitting he made them his. Let vs then praisse almighty god that he vouchsafed to make of vs whiche were not his people, his people. Let vs embrace þe iustice not of þe Juish law, but of þe gospel of Christ. Who be &c.

On saynt

Chryso-
stom.

Mat. xv

Ro. ix.

Bede.

Osee. ij

On saynt Peters and Paules day. Fol.xxi.

On saynt Peters and saynt Paules day.

The Gospell. Mat. xxi.

Iesus came into the partes of Cesarea Philippi & asked his disciples sayng. Whō saye men that I the sonne of mā am? They sayd, Some say thou art Jhō the baptist, some Helias, some Hieremye oz one of the prophetes. He sayth vnto them. But whō say you that I am? Simon Peter answered and saide. Thou arte Chziste the son of the lyuinge God. And Iesus answered & sayd vnto him. Happy arte thou Simon the son of Jona, for fleshe and bloude haue not disclosed this vnto the, but my father whiche is in heuen. And I say vnto the, that thou art Peter & vppon thys rocke I wyll buylde my churche, & the gates of helle shall not preuayle agynste it. And I will giue to the, the keyes of the kingdom of heauē, and what soeuer thou byndest in erth shalbe bound in heuen, and what soeuer thou locest in erth, shalbe losed in heauen.

Tu es
Petrus
et super
hanc pe-
trā ēdifi-
cabo
ecclesiā
meam.

The sermon vpon this Gospell.

This Gospell (my frendes) declareth how oure Sautour Chzist after he was com into þ parties of Cesarea Philippi, wolde proue, how moche his disciples had profeted by so many hys sermons and miracles whyche they had now herde and seen, and whether they thought any higher thing of him then the comon people did. He demaundeth therfore of them sayeng. Whom say men that I am? They answered. Some saye thou arte John the baptiste (for so thoughte the Herodians) other say thou arte the prophete Helias, (bicause he was rauished vp & therfore they thought now that he appeared accor- Origen.
cc.v. dyng

On saynt Peters and Paules day.

Malach dyng to the prophecie of Malachie) other some say,
iiij. þ art Hierimie (bycause he bare the figure of Chyrist
Hiere.i. and bycause vpon him it was said. Lo I haue cōsti-
 tuted the this day ouer peoples & kynges, that thou
 shuldest plucke vp, disseuer, build, and plante, which
 thing; in very dede were to be accōplished in Chyrist.
 Iesus hearing this, to thintent he wold wyng out
 yet a moze certaine and hygher cōfession of his disci-
 ples who ought best to haue knowne him, asked the
 saynge, But who saye you that I am? Then saynte
Vosau- Peter made answere for him & his felowes (for of al
tē quē them was the question asked) and sayd. Thou arte
me esse Chyrist the son of the lyuinge god. Iesus answered.
dicitis? Blessed art thou Simon the son of Jona, for flesh &
Bar Io- bloud hath not opened this vnto the, but my heuēly
na. father. And I saye agayne to the, thou art Peter (or
 Cephas in the Hebrue that is to say a rocke) & vpon
 this rocke shall I buyld my church, that is to saye,
 vpon this rocke of thy confession I shall buylde my
 church. For this cōfession conteineth the sūme of the
Rom.x. chrystē feith, accor dyng to the Apostle Paule, sayng:
 If thou confesse wyth thy mouth our lord Iesus &
 with thy hart beleue, that god raysed him frō death
 to life, thou shalt be saued. So the chrystē church is
Chryso buylt, not vpō the person of Peter, but vpō the feith,
stom. as Chrysostome sayth. And this is the confession of
 feith: Thou art Chyrist the sonne of the lyuyng god.
Aug. wherfore Peter (as saint Augustine affirmeth) doth
libro.i. here represet the hole church to whō the keyes were
retract. deliuered. For pf we wold say the church were buylt
cap.xi. vpō the person of Peter, we shuld put an other fou-
 dation of the church then Chyrist, whiche is agaynst
 Paule:

On saynt Peters and Paules day. Fol.xxij.

Paul. For he sayth none may put any other fundacion but that which is put alreedy Christe Iesu. For men wylling to be buylt vpon men sayde. I holde of Paule, I holde of Apollo, another sayde I holde of Cephas which is Peter. But other which wold not be built vpon Peter but vpon the rocke said, I holde of Christ. wherfore sayth Erasmus I do muche meruaile of some which do wrest this text to the byshop of Rome, sith it is ment not vpon hym but vpon all Christen persons, which thynge, Origen the auncient Doctour doth excellently declare saing. If therfore we in lyke wyse (by the reuelynge of the father which is in heuen for in heuen is our conuersation) woll cōfesse that Iesus Christ is the sonne of the lyuynge god: it shalbe also said vnto vs. Thou art Peter &c. For euery one that is a folower of Christ is a Peter that is to say a rocke. But there be some men which can be contented with nothing, onles it be vnm measurable. Christe therfore did cal him Peter, that is to saye a sure stone or rocke, whiche wauereth not hither & thither, wyth sondry opinions, & vpon thys rock of thy cōfession, saith Christ, woll I buylde my church, & is to wit, my house & palace, whiche I wyl so establishe vpon a sure & immouable fundatiō, & no force nor power of the Helly kingdō shalbe hable to cōquere it. The deuyl layth sege to vs w many engyns, he laboureth to brynge agaynste vs the hole rowte of wycked spirites, but by Christes helpe his church shall stand, let vs only take hede this cōfession remayne wyth vs. The heuenly kingdom is the church, the kingdom of the deuyl is the world, which noman nedeth to be aferde of, so he be a Peter.

Austine

Erasm⁹
in anno
ta.

Origines
homo
milia
prima.

And

On saynt Peters and Paules day.

And for this thy confession, saith Christ, I wyl glue
the the keyes of the kingdom of heuē. Behold (saith
Origen. Origen) how great power the rocke hath vpon which
Christes church is buylt, that also her iugementes
shall remayne sure euen as God him selfe iugynge
by the same. Let him therfore be faultles which shal
bynde or lose an other, that he maye be founde wor-
thy to bynde and to louse in heuen. And that Christ
gaue this authoritie aswel to other as to the person
of Peter: it is very playne by other places of scrip-
Iohn
xx. ture, and namely in the .xx. chapter of Iohn, where
the euening after his resurrection he sayd to all his
disciples. As my father hath sent me: so I send you.
And after he had so said, he breathed vpon the sayng.
Whose synnes so euer ye shall forgiue, be forgiven,
and whose synnes ye shal retayne be reteyned. And
in like maner befoze his death, he sayde to them all.
Math. What so euer ye shal bynd vpon erth, shalbe bound
xviij. in heauen, and what so euer ye shal louse vpon erth
shalbe loosed in heuē. Let vs not thā attribute that
to one which was spokē to many. Let vs not buyld
Mat. vij Christes church vpon the person of any mortall mā
(which is to buyld it vpon the sande) but let vs build
it vpon the sure rocke, that is to witte vpon the cō-
fession of feith, that these holy Apostles saynt Peter
and Paule made & preached, whose memorie we so-
lemnize this day. Let vs confesse with our mouth &
Rom. x. beleue with our harte that God raised Christe from
death to life, & he is the true Messias & Saviour.
And no doubt we shall enioy the heuēly enheritaūce
prepared for vs befoze the making of the world, by
Christ our lord, to whō be praise euerlastingly. Amē.

On saynt

On Mary Magdalens day. Fol.xxiiij.

On Mary Magdalens day.

The Gospell. Luc.vij.

One of the pharisees desired Iesus that he wold
eate w hym. And being entred into þ pharisees
house, he sate downe. And beholde a womā in the ci-
tie which was a synner, knowing that Iesus sate in
þ pharisees house, brought an Alabaster box of oint-
ment & standing at his feete behinde weping, began
to water hys feete w the teares, & wpyth the heare of
her hed. She wiped & kyssed his feete, & with the oynt-
mēt anoynted them. The pharisee seying this which
had called him, spake w him selfe saynge. If thys
were a prophete, he shulde haue known, who & what
maner person is thys woman which toucheth him,
for she is a synner. Iesus answered & said vnto him
Simon I haue sumwhat to tel the. He said, master
say on. A certayne lender had two dettours, the one
ought fyue hundreth pens, the other fyfty. They not
haupng wher w to make payment, he forgauē them
both. Which of them now tel me wil loue him moze?
Simon answered & said, I suppose þ he whō he for-
gauē the moze sūme. He sayd vnto hym. Thou haste
rightly tyled, and turning himself to the womā, he
said to Simon. Seest þ thys womā? I entred into
thy house, water to my feete þ gaueste me none, but
this womā hath watered my feete w teares, & wpyth
the heares of her hed she hath wiped thē. Kyssē þ ga-
uest me none, but this womā frō the tyme I entred,
hath not lefte kyssing of my feete. Thou anoyntedst
not my hed w oyle, but this woman hath anoynted
my feete w oyntmēt. For which thing I tel the, ma-
ny synnes be forgīuen her, bicause she loued moche.

But

On Mary Magdalens day.

But he to whō les is forgiuē, loueth les. And he said to her. Thy synnes be forgiuen the. And they þ̄ late at meate with him begāne to say within themselves. who is thys whiche also forgiueth synnes? But he said to þ̄ womā. Thy feith hath saued þ̄, go in peace.

The sermon vpon this Gospel.

Grego-
rius Ni-
cenus.

The gospel red in the church this day (good people) is right cōfortable to all chrystē men & womē & cōteineth a very holsom doctrine. For the most part of them which iustifie thēselfes be puffed vp w̄ a bayne opiniō of godlynes befoze they haue atteyned to the true iugemēt, separatyng thēselfes as lābes frō gootes, not vouchesauing ones to be cōuersant in the same house noz yet to eate the same meates with other, but abhorryng al which be not of like perfection as they thinke thēselfes to be of. Saynte Luke therfoze a phisiciō moze of the soule thā of the bodye, sheweth vs here, howe Chryste our Sauour most tenderly did visite other. He entred therfoze in to a pharisees house, not so much to take bodily sustenaūce of the pharisee, as to giue goostly fode and instructiō to the pharisee, & to heale him of his vain opiniō wherby he iustified himselfe. For so, as he sat at meate w̄ the pharisee, Mary Magdalen (for that

Augusti-
nus de
concor-
dan. Es-
uangel.

was her name after the mynde of aunciet doctours) being at þ̄ tyme a notable synful woman hearyng þ̄ Chryst (whiche of his moost tēdze mercy was ready to receiue al synners) was there, cam moost penitently thither into the house, to betwayle her synful life & to heare some cōfort of her saluatiō. She had already herd of the great miracles þ̄ he did, & specially howe merciful he was to al repentant synners. She ther-

foze

On Mary Magdalens day. Fol. xxiiij.

foze motted wth thys fame, came & wyth great humi-
litie stāding behind him at his feet wept so plētiful-
ly that euen wth the teares whiche fel frō her eyen she
washed Chzistes feet, which she wiped agayn, not wth
any cloth, but with the very heare of her heade, & she
thought not this ynough, but she also kyssed them &
anoynted thē wth a very p̄ctouse oyntmēt, which she
brought wth her. The pharisee seinge thys, despiceeth
this dede, & in his harte reproueth not only the syn-
ful womā, but also our lozde which suffred her thus
to do. Sayng wthin hym selfe, yf thys mā were a pro-
phet, doubtles he shulde haue knowne, what maner
womā this is, for she is a notable synner. By like yf Grego^o
she had come thus to the pharisees feet, he wold vi-
olētly haue spurned her awey with his feete. And in rius in
homilia
like maner, it is to be feared (sayth saynt Grego^o) y^e
some persōs which be indowed wth the office of p̄est-
hod, yf they haue doon any thing in outward appa-
raūce iustly, anone they despice thei^r vnderlinges, &
haue great skorn & indignatiō at al y^e cōmon sinners
in the world. Howbeit not only the religious persōs
& suche as haue diuided theselves frō the cōmon sort
of people haue been infected wth this vice, but also ge-
nerally euery mā is readier to espye a mote in his bro-
thers eye, thā a beame in his owne. Thus he despi-
ced y^e miserable synner which was infected him selfe
wth enuye, wth p̄sūptiō, wth the sicknes of bacbyting &
sklādering of other & was so much y^e moze incurable
y^e he acknowledged not hys disease. For it cōmeth cō-
monly so to pas, y^e mē be soner cōuerted frō notable
& open vices as aduowtry ydolatry & such like than
frō such as cloke theselves vnder y^e colour of holines.

Our

Mat. viij

Erasm⁹
in para-
phrafi.

On Mary Magdalens day.

Our Lorde therfore not hearing the pharisees woꝝdes, but espyeng his inward thoughtes, answereth him & sheweth himselfe to be lorde of the pꝛophetes. He asketh y^e pharisee, whē a creditour forgiueth two dettours the one a greater sūme y^e other a les, whether of thē wol loue him best? He answered, he y^e hath moꝛe forgiuē him. Thā said Chꝛiste, seest y^e this woman? Thou baddest me home to thy house, water to my fete y^e gauest me none, this woman hath washed thē wth teares & dꝛyed thē agayne wth her heare. She neuer ceased kyssinge of them syns I came into thy house. Yea & moꝛeouer she hath anoynted them wth opntmēt. wherfore I tel the, many synnes be forgiuē her, bicause she hath loued much, & speaking this, he turned him to the woman & said, thy feith hath saued the, go in peace. Oh howe cōfoꝛtable is this ex-
 ample to all synners? Chꝛiste came to cal synners to repētance, & not those that thought thēselfes holy & iust. So here in the person of the pharisee may very wel be figured the people of the Jues, whiche looked for Chꝛist & whā he came, of pꝛesūption they wolde not know him. But in Mary Magdalē, maye be figured the synful Gentils, whiche vnlooked for of thē louingly receiued him. Let vs then good people follow thys holy woman and not dispaire though we be neuer so greate synners. Only lette vs come to Chꝛist & wꝛth strong feith desire forgiuenes lamentynge and wailynge our offences, bꝛastynge out into woꝝkes of loue and charitte as she dyd, and no doubt we shalbe forgiuen as she was and at last enioye euerlastynge blesse by Chꝛiste our Lorde, who be pꝛaysed. Amen.

Mat. ix.

S. Am-
 brose.
 Eras-
 mus in
 para-
 phasi.

On saint Iames day thapostle. Fol. xxv.

On saint Iames day the Apostle.

The Gospell Mathew. xx.

There cam to Iesus the mother of Zebedees ^{The sō-}
sonnes with her sonnes worshypping and de- ^{nes of}
maunding somwhat of him. But he sayd vnto her. ^{Zebee}
what wilt thou haue? She sayth vnto him. Saye ^{dee be}
that these my two sonnes may sitte, one on thy right ^{Ihō and}
hand, & one on thy left in thy kingdō. Iesus answe- ^{Iames}
red & sayd. Ye wot not what ye aske. Can ye drynke ^{christes}
the cuppe that I shal drynke? They say to him. We ^{Apost-}
can. He sayeth to them. Verily, my cuppe ye shall ^{les.}
drynke. But to sytte on my ryght hande and on my
left, it is not myne to gyue but to them for whom it
is prepared of my father.

A sermon vpon this Gospell.

Freendes, the gospell of this day declareth vnto
vs how the mother of saynt Iames and saynte
Ihon (which were called the sōnes of Zebedee) cam
to Christ to aske a certayne petition of him. Saynt
Marke the Euangeliste telleth the tale, as though
the sonnes themselues asked the peticion. And in
dede it was theyr petition and sute to Christ, but to ^{August.}
thintent they myght the soner obteyne it, they toke ^{de cons}
theyr mother wyth them and had set her to speake ^{cordans}
for them, as appeareth well by Christes answer. ^{tia Eua}
This womans name was Salome which by inter- ^{gel.}
pretation betokeneth peacefull, and truly she begat
the childzen of peace. And a great praise of this wo-
man is gathered out of this text as sayeth Chryso- ^{Chryso}
stom. For not only her sonnes had left theyr father ^{stomus.}
but she also dyd leaue her husband to folow Christ. ^{sup mas}
For he wout her might liue, but she without Christ ^{thegum}

dd. j. coulog

On saynt Iames day thapostle.

could not be saued, oules perchaunce a man wil say, that betwene the time of the calling of these two Apostles & the passion of Chzist, Zebedee her husband dyed, & so she beinge a lone woman, & aged, folowed the stepp of Chzist, which is also moch to her praise and comendation. For feith neuer wareth olde, and deuotion feleth no werines. She cometh therfoze to

Mat. 19. Chzist w her two sones. They had herd Chziste say a litle befoze, that they which wold folow him in the new byrth, whā he shuld sit in þ seate of his maiestie shuld also sitte vpon xij. seates iuging the xij. tribes of Israel. And that al they which had left house, or bzyethen & susters, father or mother, wife or children or their landes for his name sake, shulde receyue an hundzed times as moch, & shulde enioy euerlasting life. They therfoze beinge as yet imperfct, & hauinge litle vnderstandinge of the spirituall kingdom, but thinking rather that Chzistes kingdom shulde be a worldly & tempozal reigne, cam w their mother, beseeching him, that the one of them might sitte on the right hand of him in his kingdom, and the other on the left, meaning, that they might be in some highe authoritie w him. For sith in a worldely kingdome

Origen. they do seme to be in honour, which sit w the king, it was no meruayle, though a woman being led w a womans simplicitie or ignorance, thought, that such thinges ought to be demaūded, and her sones also thinkinge yet nothinge highly vpon Chzistes kingdom, ymagined such thinges of thē that shuld sitte with Chzist. Then oure lord the knower of hyd thinges, answered not to the wordes of the woman which was made petitioner, but to the counsailes of

her

Chryso
stom,

On saint Iames day thapostle. Fol.xxvi.

her sones which had set her to do this. Surely our
lozd Iesus Chyist oftentimes suffred hys disciples
both to do, speake & thinke many thinges vnright-
ly, to thintent that by their ouersight and blame, he
might finde occasion, to expowne the rule of godli-
nes, knowing ful wel that thcire errour hurted not,
so long as he was pzent with thē, but the doctrine
and instruction of the same was profitable both for
that time pzent & also for time comming. He saith
therfoze vnto them, ye wot not what ye aske, as who
shuld say. I haue called you from the left side vnto
the right, & ye by your counsayle wil rūne to the left
side againe. And happily þ thing was therfoze done
by a woman. For the deuil gatt him to his wont ar-
mours of women, that as Adam was spoyled by a
woman: so he might also separate & destroy these by
their mother. But now destruction coulde not entre
by a woman into saintes, sithens frō a woman pro-
ceded the saluation of al men. The auauancement of
honour delited them, but first it behoued them to ex-
ercise the way of labour. And therfoze he sayth vnto
them. Can ye dzinke of þ cuppe that I must dzinke
of: As who shulde say, if ye wil deserue the swete, ye
must also tast of þ sowze. If ye wil haue pleasure w
me in my kingdome, ye must take pte of my payne, &
passion. The crowne of rightuousnes is giuen not
to al but to them that rūne in the course, and whiche
do vse themselves in such sort, that they may obtene
the maistrpe. If then he that proueth maistreyes in
wozldly games, kepeth himselfe sobze & absteyneth
frō al thinges, to thintēt to get a crown þ perissheth,
what ought they be, þ seke for an euerlasting crowne

dd.ij.

Truly

On saynt Iames day thapostle.

Chryso
som.

Truly(as sayth Chrysostom)our Lorde knew, that they coulde folowe his passion, but he asketh them this, to thintent all we might heare and know, that none can reygne wyth Chyste, onles he folowe hys passiō. For a p̄ciouse thing is not gotten but with a p̄ciouse p̄ice. We call the passion of the Lorde, not only the persecuting of the Bethen, but also all violence whyche we suffre stryuyng agaynst synne. This passion and crosse we be all bounde to abyde, if we wyl be counted to be of Chyestes flocke. Yea and when the glozie of Chyist requireth, we must also not refuse to suffre corporall deathe for hys sake. Thus dyd the hooly Apostle saynte James(whose memozie we do thys daye celebr̄ate)folowe hym, for he was beheded of Herode for p̄aching and execu- tyng of hys maisters commission. And therfore it is no doubt of him, but accordyng to Chyestes owne p̄omisse, he hath receyued an hundreded tymes as moch, and doth now enioye the euerlasting life, and that he is one of them, that the kyngdom of heauen is p̄pared for. Wherfore(good people)lette vs folowe thys blessed Apostle, and as he dyd, so let vs, leue the loue of all worldly vanities, and folow our Sauour Chyste, to thintent we maye be heyres of god and ioynt heyres wyth Chyste. For if we suffre with him(saith Paule)we shal also be glorified with hym and reygne togither with hym. If we dye with him, we shal also liue with him and enioy the crown of euerlastinge blyss by him, to whom wyth the fa- ther and holy ghoſte be glozie and p̄ayse for euer and euer. Amen.

Mat. 19.

Rom. 8.
1. Timo
ij.

On the Natiuitie of our Lady

The

On saynt Mathews day.

Fol. xxxi.

The Gospell. Mat. i.

The booke of the generation of Iesu Chyrste. &c.
Ye shal finde this Gospell and the sermon vpon it
before, on the conception day of our Lady. fol. v.

On saynt Mathews dape.

The Gospell Math. ix.

As Iesus passed by, he sawe a man sittynge at
the receite of custome, Matheu by name, and
sayeth to him. Folowe me. And he rose and folowed
him. And it chaunced as he satte at meate in the house
lo many publicanes and synners cam & satte downe
with Iesus and hys disciples. The pharisees sepng
this, sayd to his disciples. Why eateth your maister
with publicanes and synners? When Iesus herde
that, he said to them. The strong haue no nede of a
phisician, but they that be sicke. Go and lerne what
this meaneth. Mercye wyl I. and not sacrifice. For
I am not come to cal rightuous psons, but sinners.

Of the
callyng
of saynt
Matheu

Osee, vi

The sermon vpon this Gospel.

The Gospell red thys dape in the churche (good
people) sheweth vnto vs, how the blessed Apo-
stle saynte Matheu was called of oure Sauoure
Chyrste from a customer to be his disciple & Apostle,
and how ready he was at his callyng to folow him,
whiche readynes of mynde as it is hyghlye for hys
praple and comendation, so it is also set forth, as an
exemple for vs to folow. Let vs then brefely consider
the maner of this thyng. As our Sauour Chyrste
passed by the custome house, he sawe thys Matheu
whiche was otherwise called Leui the sonne of Al-
pheus sitte there, for he was at that tyme one of the
custome house, whiche persones be called in latine pub-
pub=

On saynt Mathews day.

what be publicans. publicani. And surely this kind of mē, bycause they did exercise an occupatton or office of fylthy gaines and of violent rapacitie, were many ways infamed noted and euyl spokē of, and specially amonges the Jewes. But our Saniour Jesus Ch�ist, which had called a lytle befoze vnto him Simō and Andzewe, Jhō & James frō a base (though yet not vnlawful) kynde of lyuyng, to thintent he wold openly declare vnto the worlde, that he abhorred no sorte of men at al, so they wold conuert themselves to better: he calleth this Mattheu vnto hym, and cōmaunded hym to folowe hym. Mattheu castynge no perilles or at lest wey despising al perilles whiche myght happen of Rulers forthwyth without delay, leauing his accomptes vnperfite, and leauting his gaynfull office, beganne to folowe Jesus, beinge sodenly made of a publicane a disciple. And bycause he forsoke earthly gaynes, he was ryghtly made a stuard of the Lord's talentes. Truly the very brightnes and maiestie of the hidde godhed of our Saniour Ch�ist, which also glystered in his humane face, had power to pluck vnto him with the first syght those that beheld him. For yf the Magnes stone hathe (as they saye) suche vertue & efficacie in it, that it cā draw bp yron vnto it: howe much moze could he that is the Lorde of al creatures, drawe vnto hym whom he wolde. And it happened afterward, that this Matheu, being now called to be Ch�ist's disciple, desired him that he wold bouchesaue to take a repast wyth him at his house. Our Lorde neyther disdained to do thys thyng at hys new disciples request, to thintent he wold grue vs instruction, that the company and felawshipp of wicked

Remigius.

Hieronymus.

Christe is likened to a Magnes stone.

wicked p̄sons ought not to be eschued of p̄achers
and holy men, yf there be any hope that by their cō-
pany they woll amende there naughty lyfe. **Mat-** Chryso-
theu therfore beyng honored by Chzistes commyng stom.
into hys house, made vnto hys maister a great and
sumptuouse feast, wherunto he also had bydde ma-
ny men of his ord̄e and facultie, that is to wit, euen
a bourde full of customers, publicans, and synners,
whom by hys exemple and wordes he had allured
and d̄awen into admiration & loue of Iesus. The
pharisees therfore whiche were euer huntynge and
seking occasions how to sklaunder & trappe Chzist,
espyeng hym nowe wyth hys disciples, syttyng and
eatyng wyth these synful sorte of men, durst not yet
rebuke Chziste to hys face, lest he shulde peraduen-
ture taunt them againe as he had oftentymes doon
before, but went about to d̄awe and trayne his dis-
ciples from him. Wherfore they come to them & say.
Why doth your maister eate wyth these publicans
and synful persons? Trough it is (good people) that
the euil talkes of euyl men do corrupt the good ma- i. Cor. 15
ners of good mē. But Chzistes cōmunication wyth Corrum
these euil men, was not to catche the euil māners of pūt mo
them, but by his heuēly medicine to plucke the euyl res bo
māners frō thē. He cam to cal the shepe ſ̄ were lost & nos col
& strayed out of the right pathe of godlines being se loquia
duced & led out therof by suche hypocrites & phari- mala.
sees as these were which were here offēded w̄ Chzist
These be they that Paule speaketh of, which glozi-
eng in the lawe, do diswozship god by the trāgressiō Rom. ij.
of the lawe, baynly reputynge themselves to be the
guydes of ſ̄ blind, & the light of thē ſ̄ be in darknes.

Our

On saynt Mathews day.

Our Saviour therfore hearing the pharisees thus
disputing wyth his disciples which as yet were but
weake, he desēdeth them in this wise. The hole nede
Esay. 4. no phisician, but the sicke. **Chyste** calleth him selfe a
i. Pet. ij. phisician, whiche by a wonderfull kynde of surgery
was wounded for our iniquities that he myght heale
the woundes of oure synnes. He calleth them hole,
Rom. 4. which wyllyng to stablysh there owne iustice were
not subiect to the true iustice of God. And he calleth
them sicke and diseased whiche beyng overcome in
their cōscience do acknowledge their frailtie, and espy
yng howe by the lawe they be not iustified, do sub
mitte themselves by penaunce to the grace of God.
But go your weys (sayeth **Chyste**) and learne what
thys sentence of the prophete **Osee** meaneth, where
Osee. vi God sayeth. I require mercye and not sacrifice, as
who shulde saye, Why accuse ye me, when I releue
Chryso and correcte synners? Why do ye not rather accuse
stom. God the father of heauen which speaketh thys sen
tence by his prophet? He admonisheth vs than, that
by workes of mercie, we shulde gette vs the reward
of the heuenly mercy, and not that despising the ne
cessities of the poore & nedye we shuld trust to please
God by the oblation of sacrifices. Wherfore (good
people) lette vs folowe thys blessed Apostle saynte
Matheu, let vs leaue al fylthy gaynes and come to
Christ, when he calleth vs by the preachynge of hys
word. Let vs be charitable & do the workes of mer
Mat. 24. cie, as **Chyste** teacheth vs, that we maye be of the
nombze of those which shall inheritte the kingdome
of heuen prepared fro the begynnyng of the worlde
by the father of heuen, to whom be al prayse. Amen.

Iesus entred into a certaine towne. And a certain woman named Martha receyued hym into her house. And this woman had a suster named Mary, which also sitting at Iesus fete herd his word. But Martha was combyed about moch seruing, & stode and sayd. Lord hast thou no regarde that my suster hath left me alone to serue? Wyd her therfor that she helpe me. Iesus answered & said vnto her. Martha Martha, thou carest and art troubled about many thinges, but one is necessarte. Mary hath chosen the best parte, which shal not be taken from her.

The sermon vpon this Gospell.

What time our sauour Christ walked here vpon earth w his disciples, which leauing the cares of earthly thinges gaue themselves only and holly to the gospel, it chauced so, that he entred into a certain village. In this village there dwelled two women the name of the one was Martha, the others name was Mary, whiche women ioyfully receyued Christ and his disciples into their house. The loue and zeale of either of them towards the lord was egal, but their fourme & maner of lyfe was diuerse, 1. Cor. 12. like as in one body be sundry bles of the partes and membyes of the same, & as also in the bodie of Iesus which is the church be diuerse & sundry gistes of the spirite. For Mary making as it were hoipday from al busynes of the house now at Christes conming, sat her downe at his fete, hearing his wordes, wherwith she was so rauished, that forgettingte all other thinges, she coulde not be plucked thens. Contrary

On saynt Iames day thapostle.

wife, Martha being carefull for the purueaunce of the feast, ranne about hither & thither al busye, that nothing at al shuld lacke, that pertained to the welcōming & feasting of such a gēst. wherfor not being sufficient of her selfe alone, to do al þ she wold haue done & made ready & seing her suster vnoccupied sitting at Iesus fete, she thought it lost labour to chide her suster, whō she knew could not be plucked away but she sū what blamed our sauour whych held her wpyth hys word; from the necessarie busynes as she thought. Lord, sayth she, hast no regard þ my suster suffreth me to do al alone. Cōmaund her therfore þ she rise & help me. Our lozde being moche delpted in the zeale & affection of either of these women, discōmendeth not the diligent sturring about the house of Martha, neyther doth he chyde her for murmuring at her suster, but he gently excuseth Mary, saying Martha Martha, verily thou arte troubled & bēred about many thinges. But there is one thyng most nedeful, which is alweys to be done if it may be, as who shuld say. Do thou thy fūction & office what soeuer the purueiance be. But Mary hath chosen a farre better parte, whych for gettinge the thinges of the body, is holly busted in the thinges of the mind. It is not mete that she shuld be called away frō the better thinges whiche she hath chosen & be thrust to lower & byler seruices. Thy loue & zeale is thāksfull vnto me in that thou p̄parest a repast for the time for me & mine, but I am moze sweetly repasted of thē whych conuey my wordes into the bowels of theyr sowles that they may be saued. For this is þ meate Iho. iiii. whych doth singularly fede me, thys is the drinke whiche

On saint Iames day thapostle. Fol. xxviij.

which doth singularly refresh me. He that regardeth the thinges of þ body is distracted into sūdy cares, and of these officies there shalbe then an ende, when immortallitie appearing þ necessities of moztal persons shal cease wher w the weaknes of humane nature is now accombyed. But he goeth the nerest wey 1. Cor. ii to worke which casting away al such cares is altogether rauished vnto heuenly thinges, setting himself to one only thing, but which one is better thā al the other thinges, the felicitie wherof shal not be taken away but augmented, when that thing shalbe abolished which is imperfect & that opened which is perfecte. Neither ought we to murmure againste them as though they were ydle personnes, which haue sequestred themselves from cozpozal ministeries & do for the same purpose attend and giue themselves to heuenly doctrine folowing and ensuing the steppes of Chyist, lerning the thing that they may teache others, & thzoughly transposing into the intrayles of the mynde the thinges that they may instructe their euen chrysten, to thintent they may profette the moō to the winning of euerlasting saluation. And yet in the meane season they shall not lacke their rewarde which with a godly zeale do releeue (according to the exemple of this Martha) the bodily necessities of the preachers of gods word, whyche feade the hungry, clooth the naked, viset the sicke and prysoners, harbrough & receiue the neddy, for in that they do this to theire euenchryste, they do it to Chyist himself. Mat. 24 And he that geueth but a draught of colde water to a prophet, þ is to say to a precher in þ name of a prophet, shal haue the same rewarde that the prophete hath.

DD. iiii.

Wherfoze,

On the Assumption of our Lady.

S. Augustine.

Wherfor (as saint Augustine saith) our lord rebuketh not the worke & corporal seruire of Martha, but he distincteth y^e office, sayng, Mary hath chose the best pte which shal not be taken from her, as if he shuld say. Thou Martha hast not chosen an euil pte, but she hath chose a better, & why a better: bicause it shal not be taken from her, but from the shalbe ones taken the burthen of necessitie. For when thou comest to the heuely countrey thou shalt fynd there no geste ne straunger to receyue by hospitalitie, but for thy pfette it shalbe taken from the, to thintent the thing that is better might be giuen vnto the, labour shalbe taken from the, that rest might be giuen vnto the in the stede. Thou sailest in y^e midde sees, she resteth in the hauen or port. For the swetnes of y^e trouth is euerlastig, yet in this life it is augmēted, but in that life to com it shalbe accōplished & shal neuer be takē away. Now surely there was neuer womā, no, nor yet man that euer atteined here in this world to y^e high perfection & heuently kind of liuing, as did the most blessed virgine Mary y^e mother of Christ, who was replenished with al graces most plentuously as also testified Gabriel gods angel. Mary which was this Marthas suster in dede was moch to be cōmended, but nothing to be cōpared wth the perpetual virgine Mary Christes mother. Wherfore as she was here in erth replenished with al vertues, so is she now in heuen replenished with al ioyes. Let vs then follow the diuine contemplatiō & godly meditatiō of these Maries, that we maye also enioye that blesse that shal neuer be taken from vs thzough Christe oure lord. To whom be al praise and honoure, Amen.

Luc. i.

On saynt Bartilmews day.

The Gospel. Luc. xxiij.

THere was a contention amonges the disciples of Iesus, whiche of them was thoughte to be greater. But Iesus said vnto them. The kynges of the Gentilles do reigne ouer them, & they that haue power vpon them be called graciously. Be not ye so, but let the greater among you, be made as the younger, & the chief as the seruitour. For whiche is greater, he that sytteth down at the bourd, or he that serueth? Is not he that sytteth downe? Verily I am in middes of you, as he that serueth, & ye are they which haue abode with me in my temptattons. And I dispose vnto you, as my father hath disposed vnto me, a kyngdome, that ye may eate and drinke at my bourde in my kyngdon, and sitte on seates iudging the. xij. tribes of Israell.

Facta ē
cōtētioEt ego
dispos

The sermon vpon this Gospel.

FOrasmuch as our Sauour Christ at his maundy or supper befoze his passion had made mention of the kingdom of God, his disciples which were at that tyme sumwhat weake & not thzoughly spiritual, but smellyng yet a lytle of the fleshe, fel at contenttion and bartaince amonges themselves, which of them shuld after his departure haue the primacie or hed rule in the kyngdō of god. For in the hole busynes of the blessed sacramēt & mystery of hys maundy, he semed to take them al as egal not preferring one aboue an other, sayng vnto thē. Take & deuide amonges you. But Iesus albeit at diuerse other tymes he had chalenged them for thys affection, yet at hys departure vpon thys occasion he specially,

Luc. 22.

dd. v.

labou

On saynt Mathews day.

reth to plucke it cleane from them, cōmaūding them that they shulde not ymagen any such thinge in the kyngdom of heauen as they sawe in worldly kyngdoms. For this is a farre other maner thing, it standeth in benefites and not in force, it is obteyned and also mainteyned wth ghostly garrisons and not with violence, and is enlarged by perswasion and not by compulsion. The p^{ri}nces of this worlde do practice Lordlines ouer such as be vnder thē, they persuade not their subiectes to loue honestie, but by feare of punishment they fraye them frō wronges, and they compell men to honour them, though they haue neuer so euill deserued it. Yea the nerer they appoche to tyranny, the moze wol they be honozed of the people with hygh tytles. Verily such is for moost parte the kyngdome of seculare and worldly rulers. But amonges the clergie, the disciples of Christ, & preachers of his gospell, to whom he bequethed hys spirituall kyngdom, ought to be an other fashion of liuynge. The greater one be among them, the les violent power or gloze he oughte to chalenge to hym selfe. Wherfoze (sayeth Basilus that auncient doctor of the churche) lette not the dignitie extolle the p^{re}late of the church, lest he falle frō the blesse of humilitie. But let him rather know thys, that true humilitie is seruaunte of very many. For lyke as he whiche ministrereth to many wounded persons and wyppeth away the fylth of euery wounde, taketh not this office vpon hym to extolle and bawnte hym selfe therupon: so moch rather he to whom is committed the cure and charge of maladies and diseases of his ghostly b^{re}thren and sisters ought to caste, and be careful

Basilus
magnus

On saynt Mathews day.

Fol. xxxiiij.

carefull wpth himselfe as the minister of all whiche
muste render accomptes for all. Neyther is it to be
feared (saith he) that the purpose of humilitie shulde
be broken of the subiecte, whyle hys better serueth
hym. Let prestes therfoze & the prelates of Chyistes
churche not be ashamed to shewe that sobrenes and
modestie to the worlde which Chyist taught hys A-
postles to vse. And the moze Apostolicall that men
wol be counted and bicares of Chyistes churche: so
much the moze ought they to folow Chyiste and his
Apostles in lowlynnes & sobrietie. It is not ynoughe
truely to be called by a vayne tytle of name the ser-
uant of God, or the seruant of seruauntes, & in dede
to practyse all Lordshippes, skant bouchsaupng y men
shulde kysse there fecte. If there be any of this sorte,
surely they be no bicares of Chyist, but of Antichyist,
they be not apostolicall, but diabolical, no good herd- Ioh. x.
men, but false hyzelynges, no feeders of Chyistes
flocke, but deuourers, no buylders but destroyers,
no pylers of his church but pollers. If they wol ne-
des be couēted for mē apostolicall, let thē folow the ex-
mple & steppes of Peter & Paule & resemble thē in
dede of whom they woll be counted the bicares. Let Tit. 2.
thē be irreprehensible, sobre, chaste, modest, louers of 2. Tim. 3
hospitalitie, ful of holsom doctrine, no drunkerdes,
no warryours, no louers of fylthy marchandise, no
buzers of gods word, but pure prechers. Let thē at- Act. 20
tende to y hole flocke, & (as Peter comaūdeth) fede it 2. Pet. 3,
as much as in thē is, takinge charge of it, wout de-
sire of fylthy lucre, blinge thēselfes, as they may be
estemed ministers of Chyist and feithful stuardes of
y heuēly mysteries of god, as Peter & Paule were. 1. Cor. 4

You

On saynt Bartilmews day.

Bede.

Ioh 18.

Ambros
se.

You (sayeth Chyiste to hys disciples) be they whiche haue abode with me in my tētations, as who shuld say. He that begynneth to be pacient and anone leaueth of, is not rewarded wpth the crowne of gloype, but he that holdeth on to the ende. For (as Bede sayeth) perseuerance whiche is called a constancie or strongnes of mynde, is full well cleped the pyller of all vertues. The son of God therfore leadeth wpth him to his euerlastinge kyngdom such as stycke by him and be no starters away fro hym at euery puffle of winde. For if we by planted in him and be partakers wpth hym of hys death, doubtles we shal also be pertakers and companions of his resurrection. Chyist saith here that he hath disposed or bequethed to his disciples the kingdō, which his heuēly father ordeined & disposed to him. The kingdom of Chyist surely, is not of this worlde. Neyther is there any equalitie to the lordē, but only an emulation of likeness, for only Chyist is the ful image of God, whereas the iust mā is accordeinge to the likenes or image of God, yf accordeinge to the same, he despicieth thys worlde, and for this cause also we do eate the blessed bode of Chyist, that we may be pertakers of the heuēly life. Such a sticker by Chyist in al his temptations was thys holy Apostle saynte Bartilmew, he was a true prelate of Chyistes Church, neither was he a minister or seruaunt of other in name and tytle only, but in dede, he preached truely and syncerely not his owne cōstitutions and decrees, but Chyistes gospel, hym let vs folow, that we also may be made pertakers of that heuēly loye by Chyist our lordē. To whom be rendred al thākes and prayles. Amen,

On Michelmas daye.

The Gospell Mathew. xviij.

In that time the disciples cam to Iesus, sayng. Who is the greater person in the kingdom of heuen? And Iesus calling vnto hym a chylde, dyd sette hym in the middes of them, and sayd. Verily I say vnto you, onles ye turne, and become as childzen, ye shal not entre into the kingdom of heauen. Who soeuer therfoze shal humble hymselfe, as thys chylde, he is the greater person in the kyngdom of heauen. And he that receiueth suche a childe in my name recepueth me. But he that greueth one of these lytle ones, which beleue in me, it were better for him, that a mylstone were hanged about hys necke, and that he were drowned in the depth of the see. Wo be to the worlde bycause of offenses. For it is necessarye, offenses to come. Yet neuertheles wo be to that mā, by whom the offense commeth. Verily if thy hand or thy fote offende the, cutte it of, and cast it from the. Better it is for the, to entre into life, halt, or maïmed then thou shuldest, haupng two handes or two fete, be cast into euerlasting fyre. And if thyne eye offend the, plucke it out, and cast it from the. Better it were for the, wyth one eye to entre into lyfe, than hauing two eyen, to be cast into hell fyre. Se ye despice not one of these lytle ones. For I saye vnto you, that their angels in heuen do alweyes see the face of my father whyche is in hrauen.

The sermon vpon this Gospell.

Not

On Michelmas day.



Not without great cause and consideration (good people) the churche hath appointed a certaine daye in the yeare for the solemnization of saint Michael the Archangel and by him of al the angels of heuen, sith in them is put no small comfort in earth to al good and deuout persons. First therfore by the help of god we intende sumwhat to intreate of their nature and office, which done, we wil briefly declare the gospel of this day. Wherfore ye shal vnderstand that there be two sortes of angels, some be good, and some badde. The good angells do continually minister vnto god and serue for our behouf, and their delite is to do men good, because they themselves be good of nature, and their office is to execute gods busynes and to take charge and cure of vs mortall men. They defende and protect I say al good folke from the assaults and violence of the deuyll, they nourish concord, peace, vertues, good studies, artes, sciencies, policie, comon welthes, discipline, & shortly to speake, mans helth and safegard. That these be the properties and offices of good angells, appeareth very playnly by innumerable places of holy writte, wheare the good fathers were holpen and benefited of them, as in the olde testament were Abraham, Jacob, Loth, Tobie, the children of Israel being in the wilderness, the three children whiche were cast into a hote furnace, Eleas, Elizeus, and many others. In the newe testament saynte Peter whiche was led out of prison by an angel, also saint Paule whiche was certified of the shypwreake and of saluation, and diuerse other. But lette vs marke how great

A diuision of
angels.

Gen. 31.
Exo. 14.
Tob. 7.
Daniel.
iii.
Act. 12.

great their power and vertue is. One angell in one night strake all the firstbegotten of the countrie of Egypt. One angel in one night strake down the hole armie of Sennacherib as appeareth in the fourth booke of the kinges. One angell in a plage of pestilence destroyed thousandes of men, as appeareth in the seconde booke of kinges. I let pas the visions of the prophetes Esaye, Elie, Elizeus, Ezechiel, Daniel and the rest, where the Lorde by hys angells dyd speake and teach thinges whiche were to be done & taught. Also the reuelacions of saynt Ihon set forth in the booke of the Apocalipse. Furthermoze when so euer almighty god wold set out any singulare thing to mankind, he shewed it afoze by his angells, as for exemple, of Sampson, of Iohn Baptist, yea and of Chyrist himself to be bozne. The angells were present at Chyristes byrth, at his death, at hys resurrection, and at sundry other tymes. Ye shal moze vnderstand, that there be angells and also archangells that is to saye, chiefe or principall angells, and they haue distincte officies and seuerall functions wherby god almyghty exerciseth hys wonders. The Apostell Paul therfoze teacheth, that there be powers, dominations, vertues. And according to their officies and properties they haue names, as saynte Michaell (whose memozie the church doth this day celebrate) as Gabriel, as Raphael, whiche for their high kind of ministracion be called Archangells. For lyke as a king hath vnder him princes, dukes, capitans, lieutenantes, costables and other officers to defend men from iniuries, to kepe the peace, to byddell and punish the rauenours and euil disposed persons, euen

ce. ii. so

On Michelmas day.

so hath god (who is king of kinges) his angels vnder him of diuerse officies for mans sauegarde and defense against nysom spirites. The angels I say of god, whether they be sene or not, sene be alwayes ready and assistent to good personnes and be they keepers, which thing the ladder that Iacob saw reaching vp to heauen, by whiche ladder the angels of god ascended & descended, doth manifestly declare.

Gen. 28. But here peraduenture ye wold aske this question, why angels do not so often nowe appeare, as they did in old tyme. To this questiō the apostle maketh answer in the first chapter of the Epistle to the Hebrues, where he sayeth, that the lord in times past spake to his fathers by his angels, but to vs he haue spoken by his only begotten sonne, whom the father commaundeth vs to heare, whose commaundementes and teachings be set forth vnto vs by the foure Euangelistes, Mathew, Marke, Luke & Iohn. Howbeit an other cause also why the angels appeare not as often to vs, as they did in olde time to the auncient fathers, may be very wel forbicause the world is now set all in naughtines & men be commonly nothinge so pure, so vertuousse, nor so deuout, as they were in times passed. Yet it is manifest & playne by Chyestes own wordes in the gospel of this day, that euery good person hath his angel whych beholdeth the face of god the father in heuen. Such an angell no doubt had Paule whom he called his angell, as appeareth in the Actes of the Apostles. Such peculiar angels had the good auncient fathers, and finally such angels haue al good men and women at this day appoynted vnto them of almyghty god.

Act. 7.

wherfoze the moze fuller and replenished a man be
 wyth feyth and godly awe, the moze often & also the
 nerer be the angels to him, for accordinge to the co-
 mon pꝛouerbe, lyke delyteth in the lyke. And on the *Simile*
 contrary side, know we for certayne they be offended *simili*
 with fylthynes, wyth vncleennes wyth malice & wic- *gaudet;*
 kednes, and for thys cause forthwyth they departe
 from the persons who soeuer they be which be spot-
 ted with the same. If we be then pure & good, doubt
 we not, but god hath giuen commaundement to his
 angels ouer vs, that they shuld kepe vs in all oure *Psal. 90.*
 wayes. Herunto also do the aũcient doctours of the
 church ful wel agree. Saynt Hierom, wyting vpon *Hierom*
 the gospel of Matheu, sayth. The worthines surely
 of soules is great, forasmoch as euery one hath his
 angel appointed vnto him for his keper euen from
 his byrth. The noble clerke Origen also sayth, there *Origes*
 is at hand to euery one of vs yea euen to the least of *nes hos*
 vs al which be in the church of god, a good angell *mil. 71.*
 the lordes messenger, to direct vs, to rule vs, to mo-
 nish vs, to gouerne vs, which seeth daily the face of
 the heuenly father for the correcting of our doinges
 and obtepyning of mercie for vs. Neither doth saint
 Gregoꝛie disagre from this, which wyiteth, that eue- *Grego*
 ry one of vs haue a pꝛopze and peculiar angell ap- *rie.*
 poynted to the keeping of him, and one euil angel to
 his exercise. Also saynt Bernard exhorteþ vs to be *Bar-*
 deuout, louing and kynde to so worthy keepers. *narde.*
 Hitherũto, my frendes, we haue spoken of the good
 angels. Now wol we intreate sumwhat of the euyl *of euyl*
 angels, to the intent we mape the bettre espye, what *angels,*
 great comodities and benefites our lord doth giue
 ee.iii. vnto

On Michellmas day.

Satan.

Diabolus.

Cacos
dæmō.

unto vs by his good angels. whan on the contrary side we shal behold the incommoditie and mischiefe that commeth of the badde angells. For how can a man so well knowe what a good thinge peace is, as when it is compared with batel which is the contrary? They be therfore called badde angells, bycause they bzing to pas nothing that is good, & they haue sundry names, otherwhile in scripture they be called euill spirites, Satan, Deuilles, cacodemones, and feendes. Satan in the Hebrue betokeneth an aduersarie, bicause he is agaynst god, against his worde, and against our helth and saluatiō. Diabolus, that is to say, deuil betokeneth a sklauderer and an accusour, forasmoch as he accuseth vs and doth euill interpretate al thinges be they done neuer so wel and godly. Cacodemon signifieth a crafty knower and full of sutteltie and deceit al set on mischiefe. They be also called by a resemblance of properties, vowing hyons, dragons, serpentes, Leuitathan, wolues, euill beastes, theues and such like, of their euill properties. Also spirites of the ayer flyeng about, bounde wpyth the chaynes of darknes vntyl the day of iugement condemned to euerlastinge damnation. They caste suehe men as be wpythout the feare and thought of god into al kindes of vices, some into couetise, some into pride, lechery, intemperance, crafte, deceit, infidelitie, contēpt of god, rechelesnes, dyspayre, dissolute and loose liuing, dronkennes, glotony, surfettings aduortries, blasphemies, they raise dissentions, seditions, warres, debates, and all unhappynes. Yea and vnder the visour of angels of lpyght and vnder 2. Cor. 2. the clooke of religion and of godlines they induce idolatry,

Idolatry, mens dyames, sectes, heresies and al false
 doctrines, they deuise and dyue into mens heddes
 inchauntmentes, euil affections, nauwghty opinions
 and wicked counsailes, as they did to Dauid in his
 aduowtry, in the slaughter of Urias & in nombryng
 of the people, and as they dyd to Ezechiel, whan he
 disclosed the treasure to the Babylonians. To be 4. Reg.
 shoyt, they do labour al they can, to bryng vs to vt- xx.
 tre shame and destruction. And this we se by open
 testimonies signes and deades, how myghtyly they
 reygne (as Paule saith) vpon the children of disobe- Ephe. 2.
 dience and vpon such as wol not beleue gods word
 nor feare the lord. They confirme therfore the vn-
 godly in theire vngodlynnes wpyth signes and won-
 ders whiche they shew by their lymmes and ympes
 the false prophetes, as appeareth in the. xxiij. chap- Exod.
 ter of Mathew, oz by inchaunters and iuglers, for iij. v.
 it is not impossible but the deuil may by art Magik
 and sozcery worke many wonders and mayntres.
 For surely if witchcraftes sozceries and inchaunte-
 mentes were not made ne coulde not be done, God
 wolde neuer haue forbydden them. Thus these
 euil spirites lye contynually in awayt of mankind,
 theyze propertye is to speake deceypte and lyes, for
 that is (as Chyriste sayth) theyz owne and they be fa- Ihon. 8.
 thers therof, they falsifye and cozrupte gods worde
 wpyth wycked doctrine, as appeareth by the parable
 of the sower of good sede and of the deuyll whych Mat 13.
 soweth among it darnel, they wreste and allege ho- Mat. 4.
 ly scripture wzonge, they transfigure themselves in- 2. Cor. 11.
 to angelis of lycht, fynally they seke to spfite vs as
 men wolde spfite wheate.

On Michelmas day.

The
wordes
of saint
Austine

Lactā-
tius lib.
3. diui.
instit.

S. Gre-
gorie.

And verily good people & the wycked spirites haue these effectes powers and operations, it is playne & manifest also by the witnes of holy doctours of the church. First the excellent clerke saynt Augustine in hys sermons writeth in thys wise. All the euilles of the woylde be wrought by the falshode of the deuill, whiche hath sette warre in heauen, and in paradise Deceipt, hatred amonges the first bzyethern, and in al our woꝝkes hath sowne darnelles. Lactantius also that noble wyter is not behind with his recorde, sayng. There is a certayne wicked and deceiptful spirite, which is enemye to man, and foe of iustice, thys spirite lyeth in awaite of al mankinde. And such as knowe not God them doth he entangle and wraꝝpe in errours, he dꝛowneth them in foly, and shadoweth them in darknes. Also saynt Gregorie writeth, that the wille of Satā is alway wicked, but his power is neuer vnrightuouse oꝝ vnleful, for of himselfe he hath his wille, but his power he hath of God. Wherfoze (good chꝛyſten people) sith we stand in this state and condition, that yf we be euill and voyde of vertue and of the true feare of God, we be in daunger of these so noysom and wicked spirites, and agayne yf we loue and serue God, we be protected and fensed wth the good angelles, whose benefites I haue heretofore bꝛiefely remembꝛed: it shalbe our partes euermoze to serue God and to stande in awe of hym, lest by any meanes we might offend and displease him, and so thꝛough our fault it shulde come to pas that we myght be depꝛiued of these good angelles & the euill shulde haue power vpon vs. But now let vs procede to the declaration of our gossell. First ther-

foze ye shall vnderstande that an exemple of the nature of man: An exē-
 turall ignoraunce blindnes and infirmitie of man: ple of
 kind is here set forth in the disciples of Chzist, which mans in
 as yet measured the kingdom of heuen after the fa- firmitie
 shon of the kyngdome of the worlde. The disciples
 come therfoze to Chzist & aske him, who is the grea-
 ter man in the kyngdō of heuen: Surely accordyng Chryso-
 to, the mynde of auncient doctours, thys was a cer- stom.
 tayne humane affection, whiche crept into the Apo- Hierom
 stles mindes and as it were a pzycke of enuie and of
 ambition. They had herd of the kyngdom of heuen,
 they had seen. iij. Apostles led aparte with Chzist in Mat. 17.
 to the mountayne that is to wit, Peter, James and Luc ix.
 Jhon, they had herde, how the keys of the kingdom
 of heuen were giuen to Peter, and howe it was said Mat 16.
 to him. Blessed art thou Simon the sonne of Jona, Mar. 8.
 and I say to the, thou art Peter and bpō this rocke Luc. ix.
 wol I buylde my churche, they espyed Peter also to
 talke moze familiarly & moze boldly wyth the lozde, Mat. 17.
 & lately also they sawe hym preferred before the rest
 of the Apostles in paynge of the tribute and in ma-
 ner matched with Chzist. For these and suche other
 thynges whiche as yet they dyd no perfectly vnder-
 stande, they had a lytle pzycke grudge and enuie at
 Peter syth to hym as they thought the pzyccalitie
 of the kyngdō of heuen was appointed wher neuer-
 theles they perceiued he was yonger in yeares then
 they. They came therfoze as I sayde to Iesus and
 asketh hym, who shall haue the chief authoritie in
 the kyngdome of heauen. For it coulde not be yet
 dycuen out of their heddes, but that there shulde be
 such like dignities and powers in the heauenly and
 spiritual

On Michelmas day.

spiritual kyngdom, as they sawe in princes courtes of this world. Our sauour Chyist therfore, to thint he wold cleane banish this carnal affection and vtterly expel the same out of their myndes, calleth a certayne chyld vnto him, whō he setteth in the myndes of his disciples, the chyld being yet very tendre of age and but a babe, boyde of all affections ether of ambition or of enuie, simple, pure, innocent, and liuynge by the only guyde and conducte of nature. Thys chyld beyng thus sette amonges them, our Sauour sayeth in this wise vnto them. Verily, onles ye be cōuerted and be made as childern: it is not possible for you to come into the kyngdom of heuen.

Hierom For declaracion of thys texte, ye shall vnderstande, that Chyist did not here cōmaūde the Apostles, that they shulde haue the age of chyldre but the innocencie, and the thing that the chyldre do possesse bicause of their chyldhod, they shulde possesse by their industrie, so that in malice they might be chyldre, but not in wisdom, as who shulde saye, lyke as this chyld, of whom I giue you an exemple, doth not continew in angre, neyther thynketh he one thyng and speaketh an other: so you also, onles ye haue such innocencie and purenes of mynd, ye cā not entre into the kyngdom of heauen. Wherfore my frendes by Chyistes owne wordes here we may be right wel assured, that onles we cease frō all malice and rancour towarde our Chyistē brothern and sisters and become Chyisten mē not in name only, but also in dede & worke, **Ihon 3.** beyng made as it were new men and newly regenerate not fleshy but spiritually, vtterly casting away as muche as maye be al carnal and worldly affecti-
ons,

oys, and be trãsfozmed into the hauour and simpli-
 citie of yong chylthern, we shall neuer be receyued in
 to the kyngdom of heauen. Let vs hūble and abase
 our selues & make vs like to these litle babes whom
 we se cleane boide of malice and of ambitio. For he
 that thus woll humble and lowly hyin selfe, shalbe Mat. 23.
 Doubtles auauiced, & shalbe called great in the king- Luc. 14.
 Dome of heauen. Who so euer verily is by modestie
 and buksomnes the lest: the same person is thzough
 vertue the greatest. Trough it is, that worldly Em-
 perours kyngs and princes do for most partes loue
 such as be lyke to theselves, and amōges them such
 be in most pze and reputation, which can shyft out
 other and set forth themselves. Chyste in semblable
 wyse delyreth in such persons as resemble him, who
 what tyme he was here conuersant amōges vs in Phil. 2.
 earth humbled hymselfe and became obedient vnto
 the death, euen the death of the crosse. When he was
 reuiled, he reuiled not agayn, he suffred to be boūde
 to be bobbed, to be spitted at, to be strikē, to be scour-
 ged, & finally to be crucified being him selfe without
 spotte of sinne to thintēt to purge vs of our synnes.
 Wherefore for his humilitie he hath receiued auau-
 ment and most high exaltation, for his obedience he
 hath receiued most highe honour to haue a name a-
 boue al names, for his patience & sufferinge he hath
 receyued power ouer all, for hys infinite charitie he
 hath receiued praise glozie and thākes of al. Mat. 23.
 Let vs therfore of Chyste to be meke & humble in hart
 Let vs remēbze what þe prophete Dauid sayth. The
 lord is nere to the þe of cōtrite hart, & he wol saue
 such as be hūble in spirite & which fear his wordes. Psal. 34.
 ce. vi, Trulp

On Michelmas day.

Truly (good people) those that be lowly & meke in
spirite be most highly auauiced, pꝛotected & tendꝛed
of almighty god. He thꝛoweth down the mighty frō
their pꝛowd seates & exalteth the hūble, he filleth the
hungry w̄ good thinges, & letteth the ryꝓh departe
emptye. He resisteth the pꝛowd, & giueth his graces
to the lowly persons. Let vs then be hūbled vnder
the mighty hand of the lord. For (as saynte James
sayth) hath not god chosen the poꝛe? Certaynly the
poꝛe in spirite & lowly persons be they, whom God
hath in his special fauour & grace. For like as in the
great mens courtes of this worlde, ꝑ pꝛince oꝛ great
man taketh the byllanye oꝛ displeasure as done to
himselſe, when one doth a displeasure to one of hyꝛ
great lordes oꝛ special seruaūtes, & agayne, taketh a
good turne & benefite as done to himselſe, when it is
bestowed vpon them, euen so the great king of kin-
ges & lord of lordes god almyghṭy doth so tendꝛe &
loue his hūble and meke seruauntes though in the
face of the worlde they seme as persons despised and
not regarded, that who so euer receyueth one of the
in Chꝛistes name he coꝛiteth the thing done to him-
selſe, & as though the partie had receiued Chꝛist him-
selſe. And on the other side, he that offendeth any one
of these simple and base persons which truste vpon
the lord & which depend hole vpon him, shalbe moꝛe
greuously punished, then if a mylstone were hanged
about his necke & he cast into the depe see. For what
a moꝛe shameful & wicked parte can be shewed, than
to greue and hurt them which wil noman no hurte,
which enuie noman, which pꝛeferre themselves be-
foꝛe noman, whiche loue al persones indifferently.

Wo be to the worlde therfore for greuyng of suche
 ones. Howbeit the malice of men is so greace, that
 these greues must nedes be. Wherefore who soeuer
 coueteth to come to heauen, let him beware howe he
 hurte them, yea let hym take hede he hurte not hym
 selfe. Let no affection be so deare to vs but let it be
 forthwith karued and cut away, yf it shulde hindre
 vs in our iourney to heauenwarde. Our hande, our
 fote, our eye be necessarye membris, yet rather then
 they shulde hindre vs, Christe byddeth vs cast them
 away. For were it not better sayth he to go to heuen
 mayned or lame, or with one eye, than with hole me-
 mbres to be cast into hel fyre? But sayng this he ment Hierom
 not, that any membre of the body shuld be cut away Chryso
 but he wolde haue the affections cut of, whiche calle stom.
 vs away from the studie of eternal saluation. For a
 frende which a mā can skant want is as it were hys
 one hande. Thy father whom thou dost truste on, is
 thy fote. Thy wyfe or sonne whom thou tenderly lo-
 uest is thine eye. And as there is nothyng so preci-
 ous that ought to plucke vs from heauen: so nomā
 be he neuer so lowe & poore ought to be despised but
 rather holpen. Let vs then offend none of those litle
 ones, namely sith there angelles which haue charge
 ouer thē do cōtinually beholde the face of almighty
 god in heuen, so y by this we may know in what re-
 putatiō they be w god, seing he hath giuen thē such
 keepers & cōductours. Let vs thā endeouour our selfe
 to be suche lowly & hūble persons as our Sauour
 Christ here speaketh of, y we may haue such aūgels
 to cōducte, leade, defend, & kepe vs in al our wyces,
 by Christ our lord, who be praised & glorified. Amē.

On saynt Lukes day the Euangeliste.
COn saint Lukes day the Euangeliste.
 The Gospell Luke.x.

Of the
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 tions of
 Erasme.

THe Lord appoynted also other seuētye, and he sent them two & two befoze hys face in to euerie citie and place whether he hymself wolde come, and he sayd vnto them. Verely the haruest is moch, but the laborers are fewe. Pray therfoz the lord of the haruest, that he wol thrust out laborers into his haruest. Go your weyes. Lo I send you as lambes amonges wolues. Beare ye no wallet noz scrippe noz shoes, and salute noman by the wey. In what house ye enter, fyrst say peace be to this house. And verely if the son of peace be there, youre peace shall reste vppon hym. if not, it shall returne to you. But se ye abyde in the same house, eating and drynkinge suche as they haue. For worthy is the laborer of his rewarde.

The sermon vpon this Gospell.

Luc.x.

Lege
 Theos
 phylac
 tū in ar
 gumen
 to suo
 super E
 uāgelii
 Lucæ.

Saint Luke (god people) whose memozy þ church dooth this day solemnize, though he was none of the.xii. Aposteles of Christ noz of the countrey of the Iwes but a Grecian, bozne at Antioche, and at the beginninge of Christes preaching in Turpe not beinge with Christ, as he himself witnesseth in the preeface of hys Gospell: yet after he had ones tasted of Christes heuently doctrine, he forsoke al worldly vanities, and gaue hym selfe holly to the preachinge & setting forth of Christes Gospel, in so much that diuerse of the auncient fathers be in opinson that he was one of the seuētye Apostes which oure Sauour Christ sent forth into the countres to preache. By reason wherof he hath merited to be called an Euangelist

On saynt Lukes day the Euangelist Fol. xl.
 gelist of Chzist in moze excellent wise then the most
 parte of his felawes be, considering that he hath so
 much holpe the Chziste feith not only wyth his pre-
 ching, but also wyth his large wrytinges. The gos-
 pel therfoze of thys dape is of the sendynge forth of
 these seuentie prechers & of the cōmissiō and charge
 that Chzist gaue them. In the chapter befoze thys
 gospel it is wryten, that our Lorde sent forth. xij. A-
 postles into Galilee to preach the glad tydynges of
 the kyngdome of God, and to cōfirme it with mira-
 cles. But now whē he cam out of Galilee into Jew-
 ry and percepued the greate desyre of the people to
 heare the gospel, beside the. xii. apostles he chace out
 of al the nūbre of his disciples thzescōze and. x. moze
 whom he sendeth forth to preach. Let vs heare ther-
 foze with what cōmissions, and with what preroga-
 tiues these thzescōze & x. were sent to the executynge
 of this busines. After this (saith saynt Luke) did the
 Lorde appoynt also other seuentie. Cruely in the e-
 lection of the numbze both of the Apostles, and also
 of the seuentie prechers Chzist obserued the solēpe
 vsage of his cōtrey people. For amōges the Jues
 not only the numbze of. xii. but also the nūbre of se-
 uentie was as who shuld say halowed appoyzed &
 consecrate to a publike authoritie, which thyng had
 his cōinencement and original beginnyng either of
 that, that Iacob wyth seuentie sowles (as the scrip-
 ture speaketh) went into Egypte, or of that that se-
 uentie elders of al the tribes were chose which with
 Moyses shuld gouerne the people of Israel. Chzist
 sendeth therfoze seuentie, not seuerally but two and
 two together, for one mā alone, were as noman, and

The nū-
bre of
70. amō
ge the
Iues.

Num. ix.

On saynt Lukes day the Euangeliste.

of no strength nor authoritie in the law which comaū
deth þ in the mouth of two or thre, all witnes shulde
stande. And he addeth a reason why he sent forth so
many, sayng. The haruest is great, but the labozers
are fewe. Praye therfoze the Lorde of the haruest to
send forth labozers into his haruest. Certainly these
be few wordes, but many thinges in them com here
to be marked. Firste the multitude of them whiche
desire the Gospel is here expressed with a very hād-
som resemblaūce by the name of haruest. For in hus-
bandry be certaine due seasons & goinges forwarde
till at laste the corne ware ripe, and the haruest is at
hand. First of al the grounde is broken bp with the
plough, thā it is sowēd, after that the sede springeth
bp into grasse, and shoteth bp into blades & stalkes,
and at last the frute ripeth, is cut downe, & brought
into the barne. In semblable wise the tyllage of the
Lordes ground hath his certaine tymes, hys proce-
dinges and growinges. At the begynnynge Moyses
brake bp the Lordes grounde wpth the ploughe of
the lawe. Then cam the prophetes and did sowe the
sede. After that in the tyme of Jhon Baptist appea-
red the blades. And at last whā Chyist cam and sent
forth his Apostles cam also the haruest, & the weate
beganne to be conueyed into the barne of God. Of
this haruest Chyist in an other place precheth to his

Ioh. iiii

Apostles sayng. Lyft bp your eyen and be holde the
cōtreis, for they be white alreedy vnto haruest. And
he that reapeth, receiueth a rewarde and gathereth
frute into euerlastinge lyfe, so that both he that so-
weth may be glad & also he that reapeth. For herein
is the worde true, that there is one that soweth and

an other that reapeth. I haue sent you to reape that which ye haue not labored. Other haue labored, and ye haue entred into their labours. For this purpose also maketh that which Ihon the baptist preacheth sayeng that a fanne is in Chzistes hand and he shal make cleane hys flooze, & gather hys cozne into the barne, but the chaffe he shal burne wth fyre vnquen-
 chable. Mat. 3. Wherfore syth the tyme that the gospell of Iesu Chyzte is preached is the tyme of harueste, it must be seen, what the cozne is that is brought into the barne of god. The cozne therfore is partely the men theselves which by the preaching of the gospel be gathered into þ^r barne of Chyzts churche, partely it is the riches which men by feyth do gather of the gospel. This ryches is no worldly goodes, but spiritual goodes. It is first of al, rightuousnes befoze god and mā, wherof the one is wrought by feith in Chyzt (for the rightuouse man liueth thzough feith) Abac. 2. the other is gotten by obedience and the frutes of Rom. 1. feyth. Finally it is euerlasting life and heuenly ioy. These be the goodes, riches, and cozne which be gathered of the spirituall haruest. But lyke as in the copozal haruest, the cozne is not gathered into the barnes wthout great sweat & laboure, so who soeuer wil gather the gostly cozne must abide many aduersities. And þ^r moze we labour & suffre aduersitie, the moze cozne shal we gather into our barnes. Wherfor (deare frendes) while it is now the tyme of our haruest, let vs not playe, let vs not trifle, but with glad myndes let vs take the labours of the harueste. He that gathereth (sayth Salomō) in the haruest is the Salomō childe of wisdom, but he that slepeth in somer, is the ff. i. childe

On saynt Lukes day.

Obieca
tion.

Mat. 10.

Ihon. 16

child of confusion. Go (sayth Ch�ist) I send you as lambes amonges wolues. Verily wolues be naturally disposed to hurt & vex shepe, & shepe against þe crueltie of wolues be altogether vnarmed. Wherfore when Ch�ist saith. I send you as lābes amongs wolues, it is a knoche to say, as I sende you vtterly vnarmed amonges most cruell & hurtfull enemies. What peace, what rest, what helth, can one loke for amongs such enemies? But ye wil say, this is not to cōfort his disciples, but rather to discourage them from imbrasing the gospel. Trough it is that this is a very hard word, I send you as lambes in middes of wolues, but yet it was a word necessary to be spoken vnto the apostles & disciples to monish them of the troubles & persecutiōs that they shuld suffre, lest they shulde dreame, that the kyngdom of Ch�iste in erth shuld be a corporal thinge. For if the kyngdom of Ch�ist had bene of this worlde, he wold not haue sent forth his disciples as shepe amōg wolues, but rather he wold haue brought to pas, that they shuld haue bene receiued of al men with high reuerence & honour, wheras now he layth them out to exceeding daungers and perilles. They shal (sayth he) deliuer you vp vnto councelles, and in their assemblies they shal scourge you, yea and ye shalbe led vnto pzinces and kinges for my sake, for a witnes to them and to the Gentils. And in an other place he sayeth. The tyme is cōminge, that who soeuer kylleth you, woll thynke he hath done hygh seruite to God. Truly this that Ch�ist speaketh to his Apostels, he speaketh to al right chzisten men & women. For they also muste entre into the kyngdom of god by many afflictions

afflictions. Let vs goe then eueryone in his calling armed with the only protection of Chzist. The euill disposed personnes wol fume and chafe agast the pure doctrine of Chzist, but with these doth Chziste couple vs vnarmed and naked. He sendeth vs not to hurt any man, but like simple and harmeles personnes to helpe al men. He commaundeth his preachers and disciples not to seke succours of men to defende them against the violence of wicked persōs noz yet to be carefull for their lyuynge. He byddeth them goe light and vncombzed to the office of preaching, bearing with them neither wallet noz scrippe that is, nothynge that perteyneth to the necessitie of nature, for al thinges shalbe caste vnto them. Neither to care for theire harbzoughe, for there shall be euersome to receyue them into their howses, only let them do their duties, and shewe themselves true preachers of his worde. And into what cite or place so euer they entre, he byddeth them first desire peace to the hole familie. And if the child of peace be there that is to say, a meke man and desirouse of the heauenly doctrine, then shal their prayer do him good, if not, it shall returne to them agayne. But here ye wil aske, why Chzist comaunded his disciples to salute noman in the way? Ye shall vnderstand, that in the fourthe boke of kynges, the prophete Elizeus 4. Reg. gaue lyke commaundement to his seruaunte Giesi iiii. sending hym on an hasty message. Chziste therfore meaneth by thys, that he wolde not that hys preachers shuld vnder pretence of greting and intertenuing of their carnal frendes, be by any meanes hindered from the executing of their office.

who is
the son
of pear

Questio

Cyril
lus.

Ambrose

ff ij.

But

On Simon and Iudes day.

But what were these seuentie disciples comaunded to preache: that the kingdō of god shew nigh. Why (ye will say) is it inough for to know this? No verily for the deuyl also knew this, & yet is damned. What then? This is necessary to be preched, that we might be warned to repent, & so attayne to the kingdom of Christ. Wherfore, go we to, let vs imbrace this gospel by feith, let vs repent, that when Christ shal com in Matestie: we may reigne w him whiche with the father & holy gost is to be glorified for ever Amen.

On saynt Simon and Iudes day.

The Gospel. Ihon. xv.

Iesus sayd to his disciples. This comaūd I you, that ye loue togyther. If the worlde hateth you, knowe ye, & it hated me afore you. If ye were of the worlde, the worlde wolde loue hys owne. Nowbeit, bycause ye be not of the worlde, but I haue chosen you out of the world: therfore the worlde hateth you. Remembze the word that I told you. The seru-
uant is not greater then hys maister. If they haue persecuted me: they will also persecute you. If they haue kept my sayng, they wol also kepe yours. But al these thinges woll they do to you for my names sake, for they know not him that sent me. If I had not com and spake to them: they shuld haue had no synne. But now haue they no clooke for theire sinne. He that hateth me: hateth also my father. If I had not done the workes among them which none other man did: they shuld haue had no syn. But now haue they seen & also hated both me and my father. But this cometh, that the word might be fulfilled which is wryten in theire law. They hated me wout cause.

The sermon vpon this Gospel.

Our Sauour Christ (deare frendes) giueth vs here a speciall comaundement, that we shulde loue one an other. first, bicause he by so many ways hath declared his loue towarde vs. Secōd bicause in the worlde, if we be true folowers and louers of him, we shal haue none that wil hartely loue vs, but rather the world woll surely hate vs. And why woll the world hate vs: bicause the veritie of the gospell is brought vnto vs out of an other world into thys world by Christe, and Christ as a straunger cam into this world. Wherfore it is no meruayle, though he hath many haters and despisers. For a straunger amonges straungers can not easely fynd freendes. Besydes thys, whatsoeuer is in thys worlde, it is naught elles but luste of the fleshe, luste of the eyen and pryde of lyfe, as saynte Ihon wyrteth. Yea the chief renownes of this world (as carnal iustice, carnall wisdom, carnall power) be starke naught. For the Iues were rightuouse in flesh, but seeking to stablish their own ryghtuousnes they were not subiect to the rightuousnes of god. The Grekes were esteemed the wisest men of the worlde, but the wisdom of this worlde was foly befoze god. Christ by his gospel repzeueth the worlde of synne, & vtterly reiecteth the wisdom, iustice, & power of this worlde teaching them to be falshode and no trouthes, and he setteth by an other kynde of iustice that muste be obteyned by sepythe, an other kynde of wysdom to be lerned of gods worde, and an other kinde of power to be gotten by trouble, crosse, affliction and suffraunce. The worldly men therfore not abydyng their thinges to be eyther repzeued oꝝ reiecte do hate Christe, they

1. Iho. 2.

Rom. 2.

On Simon and Iudes day.

persecute his gospel and stampe against his word.
 And loke how moch the worlde hateth Chyist & hys
 gospel: & euen so moch they hate so many as purely
 and syncerely do eyther preache or set forth by any
 meanes the same. They persecute them they kyll
 them. And for this cause Chyiste armeth al his true
 preachers and disciples by hys owne exemple that
 they shynke not, when they be persecuted troubled
 or vered, sayng. If the worlde hateth you, knowe ye
 that it hated me first ere it hated you, as who shulde
 say. Let it not seme straunge that ye be hated of the
 worlde, for the seruant is not in better case than hys
 maister, they hated me first, wherfor how shuld they
 not but hate you also: Merely al that be the true fo-
 lowers of Chyiste be not of the worlde, first bycause
 Chyiste hath plucked them aweye by feyth from the
 maners of this worlde and hath clothed them wyth
 the newe heavenly man, and secondly bycause they
 allowe not the thynges of the worlde but counte all
 worldly thinges mere folles and vanities, and (as
 Paule saith) the worlde is crucified to them and they
 to the worlde. The worlde therfore can not but hate
 them, but persecute them, but exclude them out of
 theire companyes, yea, and if they can, put them to
 death. And al these thynges (sayth Chyiste) that they
 do vnto you for my names sake. But what is thys
 to say, for my names sake? Surely sayth saynt Au-
 gline, Chyiste here meaneth, that they wold hate hym
 in hys disciples and true folowers, they wold perse-
 cute him in them, and wol not folowe nor kepe the
 worde bicause it is his worde. Wherfore sayth thys
 holy doctoure, so moche the moze wretched be they
 which

Mat. 20.

Saynte
 Austin.

On Simon and Iudes day. fol. xliiij.

whiche do these thinges forbicause of this name, as they be the moze blessed whypche suffre these thinges for this names sake. Howbeit the cuil do these thinges to the euyl but both be wretched, as well the doers as the sufferers. And why wol they do these thinges in spite of Chyistes name? Verly (saith Chyist) bicause they haue not knowne god the father of heuen whypche sente me. For if they had knowne God the father which sent Chyist, they shuld haue known Chyist to haue preached by the comaundement and authoritie of hys father a farre other iustice then was preached or practysed of the world. If Chyiste had not comine and spoken to the worlde, it shulde haue had no synne. It is the preachinge of the gospel verly that discloseth all vngodlynnes and the vnrighitousnes of the worlde, and whiche also setteth open the iustice of god. Lette vs not then my freendes be ashamed of the gospel of Chyiste. For as (the Apostle sayeth) it is the power of God to the Rom. 7. helth and saluatiō of al that beleueth. For the righ- tuousnes of God is by it opened out of sepyth into sepyth. Now therfore sith the gospel is preached vnto vs whypche discloseth synne, we haue no excuse ne clooke to hyde our synne wyth. We know god, and yet we do not glozifie ne worship him as god, we be not thankfull vnto hym for the great & inestimable benefites which from time to time we haue receiued at his handes. We be called by the ministres of his holy word, but we wol giue no eare. We be talwght, and we wil not attende. Wherfore it is moche to be feared that like as we haue not regarded to knowe god: so god wil giue vs vp into a disallowed minde.

If

On Simon and Iudas day.

If a mā wold hate him that he knew not, he might peradventure seme woꝛthy of pardon and foꝛgiuenes, bycause he can not finde in his harte to fauour him whom he neuer sawe. But we haue sene Chꝛist and haue harde him thoughe not personally as the Iues sawe him and hard him, yet by the pꝛeachyng of the gospell we knowe his power and ryghtuousnes, and we espye our infirmittie and vnrightuousnes. I say in his woꝛde we se him and heare him as wel and as perfectly as the Iues did. We haue seyn his great benefites, we haue hard of his wonderful dedes, & yet I feare lest there be many woꝛldly persons amonges vs which do hate Chꝛist & hys woꝛd in very dede thoughe they pꝛetende neuer so muche to loue hym, and they hate hym and his woꝛde euen foꝛ the same thinges, foꝛ whiche they ought to loue him and the pꝛeachers of his woꝛd. Foꝛ in that they hate the pꝛeachers of his woꝛde, they hate his woꝛd, and in that they hate his woꝛde, they hate hym. And verily who so euer hateth Chꝛist and hys pꝛeachers oꝛ his woꝛd, doth hate also in very dede god the father by whose authozitie and speciall cōmaundemēt al is doon. Wherefoꝛe thys very thyng doth heape damnation vpoꝛ such woꝛldly persons bycause they abuse so lewdly and so stubbornly the offered & open goodnes of God. If Chꝛist by the pꝛeachyng of his mooste holy woꝛde had not vttered amonges them suche miracles and wonders as none of all the pꝛophetes euer vttered, whether we woll consider the greatnes oꝛ the multitude of them, they shulde not haue been in daunger of so heynouse a synne. But now we haue they both herde and seen the tꝛouth, and the

the more they haue herde & seen, the more they haue hated both it and the preachers therof. So that the saynge of God by his prophete is in them fulfilled, Psal. 35.
and. 69. where it is wrytten, they haue hated me wythout cause. It might be borne yf one did hate one beinge stirred and prouoked by displeasure and vnkynnes shewed vnto him to hate him. It myght be pardoned yf a mā wold hate one he knewe not: but how can it be borne, that one shulde hate hym whom he knoweth and which studyeth to do him all the good he can for hys sauegarde and soule health? In thys sort did our sauour Christ cōfōrte his Apostles and by them vs all, to suffre tribulation and hatred for hys sake. Let vs then folowe them and namely the blessed Apostles Simon and Jude whose memozye we do thys daye celebrare, whiche had experience of these counfortes in their crosse whiche they bare for Chyistes sake, neyther wolde they suffre themselves to be plucked away from the trowth of Gods worde for al the hatred malice and trouble that the worlde could practyse against them. If by their exemple we do the same, we shal vndoubtedly with thē be crowned eternally by Iesus Christ our Lorde whiche together with the father and holy ghost is world without ende to be praised. Amen.

On all halowe daye
The Gospell. Mat. v.

When Iesus saw the people, he went by into a mountaigne, and when he was sette, hys disciples cam to him, & after he had opened his mouth,

ff. iij.

he

On al hallow day.

he taught them sayeng. Blessed are the poore in spi-
rite, for theirs is the kingdom of heauen. Blessed be
they that mourne, for they shalbe comforted. Blessed
be the meke, for they shall inherite the erthe. Blessed
be they that hungre and thurst after ryghtuousnes,
for they shalbe satisfied. Blessed be the pytissull, for
they shalbe pytied. Blessed be the pure in harte, for
they shall se God. Blessed be the peace makers, for
they shalbe called the chyldren of God. Blessed be
they that be persecuted for ryghtuousnes, for theirs
is the kyngdom of heauen. Blessed be ye when they
shal teute and persecute you, and speake euery euil
worde agaynst you makynge lyes by cause of me. Be
glad & reioyse, for much is your reward in heuen.

The sermon vpon this Gospell.



This daye (good people) is called all ha-
lowe daye & is instituted of the Church
of Christ, that there myght be some re-
tayne tyme to celebrare the memoire of
all holy persones or sayntes, whiche in
this life liued a godly and perfecte life, and therfore
do nowe enioye eternall blysse in heauen, acco-
rdyng as in this Gospell is promysed vnto them and vnto
vs al which wol do the same by our sauour Christ.
Let vs then se what this Gospel speaketh. Ye shall
therfore vnderstande, that our Sauour Christ Je-
sus, when he was walkyng here in earthe amonges
vs, and espyed the people more and more to gather
about him of al sortes of men, he withdrew hym selfe

as it were frō a low place and goyng vp to an high
 hylle, beganne there to sette abroche hys heauenly
 doctrine, declarynge by the very heigth of the place Chryso
stom.
 that he wolde teache no low ne cōmon thyng but al Hierom
 highe and heuenly thynges. His disciples whom he
 had spectally chosen, folowed vp wyth hym, but so
 yet that the cōmon sort of people were not forbyden
 to folowe, yf any amonges them had so great affec-
 tion and grace. When he was come to the toppe of
 the hylle, he satte him down not as wery but as go-
 yng about to teache high & seriouse thynges, which
 wolde requyre diligent hearers. Hys disciples ther-
 fore perceyving that, beganne to drawe nerer vnto
 hym, that nothyng of hys heuenly doctrine myght
 fall to grownde. Begynnyng then to teache hys di-
 uine and most hollosom lernyng, not out of the proud
 pulpit of the philosophers neyther out of the arra-
 gāt chaire of y pharisees, but out of a seate of grasse
 he did cast his eye vpon his disciples, and opening
 hys moost holy mouth, vttered the Euangelical doc-
 trine cōcerning the felicitie of mā, as yet unknowne
 to the worlde and altogether disagreing from the o-
 pinion of all them which thought themselves moost
 wyse in the worlde. Thys doctrine his disciples yea
 and al holy men and women imbrased and so obtai-
 ned the eternall blyss and beatitude here promysed
 vnto them. Let vs therefore heare also thys doctrine
 (for so vs also he spake) that we also maye be made
 blessed. All the synnes of the lyfe do sprynge of false
 opinions and persuasions. About all thinges ther-
 fore we must stude to plucke these out by the harde
 rootes, if we woll be his true people.

On allhallow day.

Beati
paupes
res spi-
ritu.

Obiec-
tion.

Ans-
were.

Because the most poysoned & noysom sickness of the mynd is pryde and arrogance which is a let to man that he can not receyue the true doctrine, or rather it is the fountaigne of all hed vices: our Sauour first healeth this disease, sayeng. Blessed be the poze in spirite, for the realme of heauens is theirs. Assuredly the slender liuing, the lownes of byrth, the obscurite of estate, the aduersitye of fortune maketh many men abiecte, lowly, & to set no stooze by themselves. And verily these be þe nerer to the blesse that the gospel speaketh of, if they folow in mynd thither as fortune hath called them. But this lownes & humilitie of spirite that is here commended, stādeth in the affection, and not in outwarde thinges. Ye woll say, how can these men raigne which take nothinge vpon them, which giue place to al, which set nought by themselves, which suffre themselves to be troden vnder fote, & finally whom noman setteth by, but al men despise? I answer, that it is yet true that the selfe trouthe hath spoken, the kyngdom perteyneth only to them, the kingdō I say of heuen. For thinke ye þe these wilde fyerce & cruel personnes do raigne? Nay they serue a seruitude, they be very billaies & bondmen, they suffre many lordes & tyrantes ouer them. They be toymented & crucified with couetise, with ire, with enuye, wyth lust of vengeaunce, wyth feare, with hope. They skant liue, they raigne not. But the holy person, the saynt, the godly & deuoute man or woman steyning himself vpon his innocencie, vpon god, & vpon the reward of the world to com, is free & boyd of all these cares & troubles, for wyth a quyet hart he despiseth the thinges of this world,
and

and foloweth the heuēly goodes. Doth not I praye
 you this man obteyne a reigne oꝝ a kyngdom farre
 moze goodly and moze excellent, then is the reygne
 of tyrantes? He is not vnder the cōmaundemēt and
 rule of the lust noꝝ of couetise neither of none of the
 other moost noysom pestilencies of the mynde. But
 this holy person being armed with feith, as oftē as
 the case requireth, doth lay his cōmaundement vpo
 diseases and they flee away, he cōmaundeth the sees,
 and they be styll, he cōmaundeth deuilles and they
 departe. Of thys foꝛce and power is the kyngdome
 of that harte whiche is godly and setteth nought by
 it selfe, distrusting al humane helpes and socours, &
 depending holly of God. The worldly kyngdom is
 gottē by violence & defended by hygh courage. But
 this kingdom is gotten by modestie, & stablished by
 humilitie. The world iudgeth none mete to a loꝛship
 oꝝ raigne but such as be of hault and high courage.
 But god calleth those chiefly to his kingdom, which
 do moost of al hūble and deiecte themselves.

Jesus goeth foꝛth and addeth a nother lessō lyke to
 thys, sayng. Blessed be the meke, foꝝ they shall inheri- Beati
 rite the earth. Who be meke? whiche infoꝛce noman, mites.
 which beyng wronged do easely pardon the wrong,
 whiche had rather loose a thynge then stryue foꝝ it,
 which set moze by cōcoꝛde & quietnes of mynd, then
 great & large possessiōs, whiche chouse rather a qui-
 et pouertie then troublesom riches. But this sort of
 mē be cōmonly foꝝ their pacience by one oꝝ other dis-
 turbed and wyped of that they haue. Verily it is
 trouth, but this is a new maner of enlarging posses-
 sions. The vnpitiful & cruell loꝛde possesseth no not
 ff. vij. that

On al hallow day.

that which he hath, wheras the mylde & gentle person, whiche had rather departe wyth hys right, then cōtende for it hath land in so many places as he findeth louers of the Gospell of Chryste, & if he findeth none in thys world: yet is he sure of the possession of the heuēly land, out of which he cā not be excluded. The world bewasleth them as vnhappy whiche be dzyuē out of their cōūtre & cōpelled to liue in strāge places, but Chryst calleth them happy, whiche be banished for the Gospels sake, beyng made citizens of heuen. They be dzyuen frō the fraūchise of one citie, & expulcked out of one countrey, but to true disciples of Chryst the hole world is their countrey, & to such as be godly psons heuē is their home. The death of frendes is miserable to the cōmon sorte of people in so moch that some when they haue been depriued of their wifes, fathers, mothers, husbandes, chyldren haue kylled thēselfes. And for thys cause men come vnto them to aswage the bytternes of their sorowe wyth wordes of comfort. But blessed be they whiche mourne for the loue of the Gospell, whiche be also plucked away from their affections, whiche se their moost dearly beloued troubled for the iustice of the gospel, which despising the pleasures of this world passe their life in weping, watching, fasting, giuing almoise, prayng, visyting the poore, & in such like occupations. For with such wolle that heauenly spirite be present, secretly cōfortyng & rewardyng the short mournyng with inestimable lope of mynde, & translatinge thē to everlastyng blesse. Mans cōfortyng oftētymes increaseth the grefe while it labourerh to aswage it. But the holy ghoost the true cōforter so chereth

Phil. iij.

Hebr. 13

Beati
qui luctantur
pro gentibus.

reth the godly mynd, that in moost bytter afflictions
 of the bodie it reioyseth. By the common opinion of
 al men, hungre is a pynful thing, and nedy pover- Beati
qui
iēsus
runt.
 tie is the thyng that euery man eschueth, neyther is
 there any man but coueteth them happy which haue
 augmented their liuyng & so established their thyng-
 ges as they may now liue in hygh welth and abun-
 daunce. But assuredly it is not the heapyng bp of
 goodes which satisfieth the mynde, nor the welth of
 man is not to be mesured by the fyllyng of the bely.
 Whom doth Chyrist then in this kynd calle blessed?
 Blessed (sayth he) be they which be hūgrye & thursty
 after rightuousnes. The thynges wherewith the bo-
 dy is fedde, ought but lyghtly to be desired, and yet
 in caring for them, the people be moost vexed, & ma-
 ny times whē they haue gottē thē wth moch traueile,
 they be most disquieted. But the godly y^sons which
 be contented with litle & seke not carefully for thin-
 ges, lacke nothing, God so puideth for them which
 fedeth also the sparows & the lylics. Happy be they
 then which translate thys bodily hungre and thirst
 to the hungryng and thurstyng after the iustice of
 the Gospell, where they shall euer fynde sumwhat
 to be hungrye, and thursty of, where is a blessed fyl-
 lyng and satisfieng, yea and it is a greate parte of inon, 6.
 the Chyristian mans blesse and felicitie is to hungrye
 after that bzeade of the mynd wherof the eater shall
 lyue euerlastynglye, and to thirst after that lyuely inon, 4.
 drinke, of which the drinker shal haue in him a fou-
 taigne of water springyng bp to euerlastyng lyfe.
 Wherfore my deare frendes thys bzeade let vs spe-
 cially hungrye for, and this drinke let vs thirst for.

On al hallow day.

Beati
miseri-
cordes.

The people also este meth the happy whych be promoted and holpe by other mens liberalitie and they reioyse rather at them that be holpen, then at them that helpe. But I (sayth Christ) do pronounce them happy which be merciful, and whiche of a Christian charitie do thinke an other mans miserie to be their miserie, whiche be sorrowfull for the hurttes of their neighbour, which wepe for other mens mishappes, whiche of their owne cost do fede the hungrie, cloth the naked, monish the strayer, teach the ignorant, pardon the offender, and shortly to speake, which do bestowe al the talentes and gyftes that God hath lent them vpon the soucouring and releupng of others. For they that thus do, be no loosers but gayners, for as much as who so euer is merciful and beneficial to hys neighbour, shall fele god much moze mercifull & much moze beneficial to him agayne. Thou hast forgieue thy neighbour a certayne light offense, god shal forgieue the al thy synnes. Thou hast released to thy brother a tempoꝛal punishment, god shal release vnto the, euerlasting payne. Thou hast releued wyth thy money thy brothers nede, god shal render vnto the, his heuenly riches. Amonges men the pitifull personnes perchaunce do waxe pooze, while by giuing to the nedy they waste their riches, but to God they waxe riche, while by emptyng their cofers they fylle and garnyshe their soule wyth the frutes of godlynes.

Beati
mūdo
corde,

The comon sorte of people do calle them unhappy whiche be depriued of their eye syght, and they that lacke thys mooste deare sense do counte themselves halfe deade and to walke in darkenes. So swete a thing

thing it semeth with the eyen to se light, and to con-
 template thys moost goodly syghtes of the worlde.
 wherfoze if it semeth a thyng so pleasaunt to behold
 the Sunne with bodily eyen, howe moch more bles-
 sed is it, with the eyen of the mynde to beholde God
 the maker of the Sunne and of all thynges. We se
 how ioyful they be whiche haue been in daunger of
 losing their sight and haue recouered it agayne, we
 se how highly they reioyse euē as though they were
 returned out of hel. But moch more happy be they,
 frō whom the blindnes of the mynde is taken awy
 and haue nowe the grace inwardly to se God welle
 of al ioye, whom to se is moost highe welth and felici-
 tie. That thing that the Sūne is vnto pure eyen,
 the same is god vnto pure myndes. That matter oz
 gūme is to the eyen, that is synne to the soule. Bles-
 sed be they than whose hart is pure & wout wemme
 and spotte of al fylthynes. For to these shalbe graū-
 ted the thing whiche surmounteth all worldly plea-
 sures. And what is that? Verily to se God. But how
 be mens hartes made cleane? verily by feith in Chyist
 as holy scripture witnesseth. Thys syghte therfoze
 (sayth saynt Austine) is the rewarde of feith, as it is
 wryten in the Actes of the Apostles, purifyng the
 hartes by feith. For it is not to be thought, that god
 which is most cleane, wol be seen but of cleane hartes
 as wryteth saynt Hierom, for the temple of god may
 not be polluted. The worlde iudgeth them happy,
 which setting all their thynges in a stepe accorpyng
 to their mynde, do liue in quyet and rest hauing no-
 man to put them to trouble and busynes. But them
 both Chyist calle happy & blessed, whiche after they

August,
 in pris
 mo de
 trinita

On allhallow day.

Hierom themselves haue ones compressed in their mynd the rebellion of all their lustes: do apply themselves to sette vnitie, con corde and peace betwen their euen-
Chryso christe, not only hauing no purpose to reuenge, whe
stomus any man dothe them displeasures, but also of their owne swynge and mere motion stirring and exhortyng other men to peate, of whom they haue susteyned displeasures. If thys shall seme an hard thyng to any man, let him heare the rewarde, suche shalbe called (sayth our Sauour Christ) the sones of god. What is moze honorable then thys comendation? Nay what is moze blessed? For it is no vayne tytle. He that is the sone of god: must nedes be also heire. But the vnlpykenes of maners and conditions doth vtter and betwex a bastarde chylde, and on the contrary syde, resemblaunce of manners and of conditions doth declare the true naturall sonne. God freely pardonynge all our synnes doth allure vs all, of whom he hath been offeded to peace and amitie. Of hys owne bountie & mere goodnes he sheweth hymselfe mercifull to all whiche do repent them. Wherefoze he wol knowlege none for his chylde, but those that shewe themselves suche to their bzethern, as he hath shewed hymselfe towards al vniuersally. Carnall fathers do disherite suche chyldezen as wyl not agre wyth the rest of their bzethen, so in lyke wise the heuenly father woll refuse for his chyldezen suche as be haters of peace & makers of debate. And bpcause the moze parte of men and women be naughtly disposed: peace can not frame wyth all persons onles it be by suffraunce of wydges. It is the parte of them that be good, to apply themselves by all the meanes they

they can possible. that they haue variaunce wyth no maner personnes whether they be good or bad, yea they must prouoke al as nere as they can to loue and con corde by gentlenes, by softnes, by doyng good turnes and benefites. But there be some so froward and so vnglacious, that with good turnes they be the moze kyndled to mischief, and whiche for pleasures do men displeasures agayne, they rage vpon their well wyllers, and count them for extreme enemies whiche labour to saue them. If peace can not here take holde on bothe sydes, yet neuertheles they shalbe blessed euē for their desire and study of peace, when the wycked do persecute and trouble them for none other cause, but for the iustice sake of the Gospel, whiche hurteth none, and helpeth all. For euen thys selfe thynge sturreth vp their hatred for which they oughte to haue shewed their loue, neyther for any other cause do they rendze wronge, then for the whiche they ought to haue giuen thanks. Chrysostome sayeth not, blessed be they that suffre persecution of the Hethen people. For though a man suffre persecution (as the holy Doctour Chrysostome sayth) of heretikes or of men of power whiche seme and be called christians, he is blessed wth saint Iohn Baptist & with innumerable other holy martyrs. For yf it be true that the prophetes be martyrs, which were slayne of their owne natiō, wout doubt, he y^e for gods cause, suffreth any thing, though he suffre of his owne nation, hath the reward of martyrdom. And therfore the scripture hath not put the persons of y^e persecuters, but the cause only of the persecution, that we shulde not loke, who it is that persecuteth, but for what cause.

Chryse
stom.

On al hallow day.

But ye wol say: who can loue such as for pleasures
reioyce agayne displeasures, hatred, and euell turnes?
It is an harde thinge I graunt, but the rewarde is
greate. And what is the rewarde: not a garlande of
flowres or bay leaues, not an ore or a goote, but the
kyngdom of heuen. Unto thys turnament we must
prepare our selves so many as woll be Chyistes dis-
ciples, if we desire to wyne the crowne of the Euā-
gelicall felicitie. Mans crueltie is nothyng þe ought
to fraye vs from it. A Roman can hurte vs, yf we
cleaue to iustice. The persecution of the euill shall
not plucke awaye oure innocencie, but it shall rather
increase our blisse. Yea in the mydde stoznes of the
persecution we shalbe blessed. Let vs call to mynde
(my frendes) the valiant martyrs and holy both me
women & childzen which haue been befoze our time,
the memozie of all whom the church doth this daye
Beati ef solemnize, how constantly how patiently they suffred
eis. quā. al vilanouse wordes, al mockes, skoznes, vnworthy
punishementes yea and many of them death for the
trouthes sake. When men cursed them wyth bytter
curses, when men assawted them wyth all kynde of
mischief, when men falsely accused them and layd
to their charge all the crymes they coulde, bycause
they were true folowers & disciples of Chyiste: they
betrayled not themselves as vnhappy and miserable,
but rather they reioysed and triumphed therein, for
asmuche as the moze their enemies and psecutours
did rage agaynst them, the moze dyd their rewarde
increase in heuen. Their hurte God turned to their
good. The damage that they suffred of men, he tur-
ned to their lucre. The reproche, he turned into ever
lasting

lastynge and true glozie. The crimes and vppbrynges whych men brought falsly against them, he turned into the titles and triumphes of true godlines, mens cursinges he turned into prayses and re-
topsinges, not only afoze God (whom to please they thought it ynough though they displeased the hole worlde besides forth) but also afoze men. For of wicked and vngodly men to be dyspraised for godlines is to be prayled: and to be toymented of the haters of god, is to be crowned. Praise and glozy amōges men they sought not for, and yet neuertheles it folowed the true vertue of the owne accoꝝd. Thus

the holy prophetes whiche haue bene afoze vs, thus the blessed martyres, the confessours, the virgines, the deuoute wy-
dowes, and (brefely to speake) all
the halowes and godly perso-
nages befoze oure tyme,
be rewarded & crow-
ned nowe with the

crowne of immortallitie. Let vs therfoze
(dearly beloued freendes) folow them
in liuing that we may also folow
them thither, where they now
be in perpetual ioy, with
the father sonne and
holy gost thzee
persons and
one god,
who be
prayed for e-
uer Amen.

On the day of wedding.

On the day of weddyng.

The Gospell. Mat. xix.

Gen. i.
and ii.



He pharisees cam to Iesus temptynge him and sayng. Is it lawfull for man to put awy his wyfe for all maner of causes? He answered and sayde vnto them. Haue ye not red that he that made man at the beginning made them man and woman and said, for this cause shal man leaue father & mother and cleaue to his wyfe & they two shalbe one fleshe? wherfore they be now one two, but one fleshe. Lette not man then put a sūdy that which god hath coupled together.

The sermon vpon this Gospell.



The first
instituc-
tion of
marriage

Forasmuch as (welbeloued audieñce in our Sauour Iesu Christ) we be assembled at this present tyme for the solemnizatiō of matrimonie betwen these two persons in the face of the churche, accordinge to the laudable custome and rites of the same: I intēd with your fauours first ere I expownd this gospel briefly to declare þ first institutiō & ordinaūce of matrimonie, to thintēt not only these two psons here coupled together, but also al other which be here gathered together, aswel married as to be married, maye be admonished & instructed of their office & dutie herin. First therfore ye shal vnderstand, that almighty god what time he first made & created man in paradise, considering of his botomles wisdom, how necessary, mete and conuenient it was, to couple man and womā together in wedlok, both for the comfort, aide and helpe of one an other, and for the multiplicatiō
and

On the day of wedding.

Fol. liij.

and mayntenaunce of mankinde in lawfull successiō
and also to thintent that therby generation of issue
might after mans fall be continually from tyme to
time maynteyned vntyll the ende of the world with-
out synne oꝝ offese towarde god: did not only euen
than at the beginning and in paradise knytte Adam
and Eue togyther in matrimonye, and dyd ordeyne
and blesse the same by his holy worde, but also dyd
declare and set forth the vertue and strength therof
by the mouth of Adā, for he being inspired (as saint
Austine and other holy doctours say) wyth the holy
ghost, when he was by almighty god whiche made
him knytte and coupled in lawfull mariage wyth
Eue his wife, spake as a prophet these wordes folow-
ing. Loo now these bones of Eue my wyfe be four-
med of my bones and this her flesh of my flesh. She
shalbe called a woman bycause she is taken forth of
the man. And for this cause shall man leaue his fa-
ther and his mother and cleaue fast vnto his wyfe,
and they tweyne shalbe one flesh. By which wordes
it is meut, that by the strength and vertue of mary-
age ryghtly made, the man and wyfe whiche befoze
were two bodyes, be now made one bodye, durynge
their liues, so that herafter the husbände (as saynte
Paule sayth) hath not power ouer his owne bodye,
to vse it as him lusteth, but it is hys wiues, neyther
hath the wyfe power of her owne bodye, but her bo-
dy is her husbandes body and wyth hym only may
she vse the acte of matrimony. And therfor they two
so knytte & conioyned by gods ordenaunce, may in
no wise be deuided for any affection either to father
oꝝ mother, oꝝ for any earthly thyng in the worlde.

S. Aug
stine.
Gen. 2.

i. Cor. v

gg. iiii.

Secondly

On the day of wedding.

Gen. ix. Secondly deare frendes, ye shall vnderstande that god renewed his sayd ozdinaūce of matrimony and sanctified it wyth hys holy worde immediately after Noes floude. At which tyme being al y people of the world destroyed with the said floude (except Noe his chylde and their wifes) god calling them out of the arke said vnto them. Crescite & multiplicamini, et replete terram. that is th say. Encrease & be ye multiplied and fulfyll you the earth agayne. And albe it this law and cōmaundement of matrimonte giuen agayne to Noe and to his chylzen was a sufficient instruction vnto them and to all their offspring how to vse it in all clenness and puritie: yet god pceiuing mans naturall inclination to synne and malice, dyd afterwarde furthet stablish and declare the same by hys other lawes wrytten moze at large shewyng the degrees of cōsanguinitie and of affinitie which nature abhorred to marie in, as appeareth in the boke of Leuiticus the. xviij. &. xx. chapters. Which lawes of prohibition al we chrysten men and womē be bounden to obserue and kepe. For who so euer marieth wythin the degrees there expessed and prohibited of God in the said boke, be cursed by Gods mouth, and their mariage is of no force ne strength neither afoze God ne man, but detestable, abhominable, deuellishe, and damnable. And on the contrary syde all mariages made betwene kynnsfolke oz alpes that be not wythin the degrees whiche be in that boke forbidden of God (though the bishoppe of Rome hath neuer so moch forbidden them) be without any dispensation of man good, holy, godly, and approued not only of God, but also authorized by acte of parliamēt made

made in the. xxxij. yeare of the reigne of oure mooste
 Drazd Soueraigne lozde the kyng that now is Hen-
 ry the eight.

Thyrdly ye shall vnderstand, that this coniunction
 betwene mā and wife in matrimonie was ordeined,
 that therby also myghte be represented vnto vs not
 only the perfecte & indissoluble vniō of the nature
 of God with the nature of man (whiche was falsyl-
 led, when the second person in trinitie toke vpo him
 the fourine and substāce of oure nature) but also the
 lyke cōiunction in perfecte loue betwene Chzist and
 his churche, as the holy apostle Paule witnesseth in Ephe. s.
 his epistle to the Ephesians, where goyng about to
 proue, that al womē which be married, ought to loue
 and to be subiecte vnto their husbandes in all thyn-
 ges, euen as the churche is subiecte to Chzist, & like-
 wise that al husbādes be bound to loue their wiues,
 euen as Chzist loueth the church hys spouse: he bryn-
 geth in the first ordinance of matrimonie: as it was
 ordeyned by god in paradise, and the wordes befoze
 reherfed, wheruppon he inferreth & sayth, that thys
 cōiunction of man and woman in mariage wherby
 they are knitte and made one flesh and one bodye is
 the sacrament, that is to saye. the figure. the signifi-
 catiō, the mysterie, or the prophecieng befoze of that
 great and meruelouse cōiunction which is betwene
 Chzist and his churche. For like as by the vertue of
 thys first ordinance of matrimonye, the man and
 wife be made as one body wherof the mā is the hed:
 euen so the exceeding loue of Chziste towards hys
 spouse the church knytteth and maketh Chziste and
 hys church to be but one bodye, wherof Chzist is the
 gg. v. hedde.

On the day of wedding.

hedde. And lyke as the woman was fourmed of the
rybbe of man: so of Chyriste sprang forth the churche
whiche is purified by water and bloude. The rybbe
is the harder part of the body, & the husbände is the
strength of the wife, & euen so is Chyrist the strength
of the churche. Out of the rybbe and myddes of the
bode was the wife brought forth: and euē so Chyrist
toke fleshe of our substaunce, bozne of the vndefiled
virgine, made like vnto vs in al thynges, synne on-
ly excepted. Wherfoze we be called the membzes of
one bodie of hys flesch & of hys bones, mēbzes I say,
not accoꝝdyng to the nature of the euerlasting diu-
nitye, but accoꝝdinge to that he vouchsaued to take,
mans nature vpon hym. Howbeit thys coniunction
may not be takē carnally but spiritually. For albeit
Chyriste toke our real fleshe: yet we be hys spirituall
membz. For we be one bodie, bicause we be parta-
kers of one spirite. And forasmuche as there is so
great a cōiunction betwene Chyrist and his churche:
we ought for his sake to leaue the dearest thing we
haue, if they wold plucke vs away fro Chyrist whose
spouse we be. For we muste cleaue to hym without
seueraunce, syth we be one bodie, & one fleshe wyth
him. And verely this is a greates sacrament, myste-
rie, and secrecie, which if it be rightly pōdered, pluc-
keth by our mindes into moost highe and heauenly
ioyes. Hitherunto we haue brefely spokē of the first
ordinaunce of marriage, now let vs come to the decla-
ration of this present Gospell.

The pharisees which amonge I Jues were takē for
me of great holynes, and therfoze ought best to haue
magnified Chyrist and his doctrine, were euer moost
busye

S. Hier-
om.

S. Am-
brose,

On the day of wedding.

Fol. liii.

busye agaynst him, inuēting al they could, to trippe hym in his wordes, that they myght haue some pretence to accuse hym, & put him downe. For they had no litle enuie at him, p^tly bicause he shadowed their estimatton, & p^tly bicause he disclosed their hypocrisie. They cam therfoze on a time and craftely did set vpon him, taking occasiō of the wordes he had spoken cōcerning that a mā ought not to put awey his wife. They p^oporounde a suttill sophisme, whether it were lawfull for euery cause for a man, to put awey his wife. For if he shulde answer, it were lawfull, he shuld seme to be agaynst himselfe, where he talwght dyuozses not be lawfull. If he shulde denye it, he shuld seme to be against Moses law, which suffreth a man for any maner cause to gyue her a libel of diuozcement and to let her goe. But Iesus so tempereth hys answer, that neyther he diminisheth the authoritie of Moses, neither recāteth his owne teachinge, & wth the authoritie of the law he stoppeth the pharisees mouthes whiche were lawpers. Haue ye not redde (sayth Chrysste) that when God created the worlde he formed the man and women, that by there cōioynynge, mankynd shuld be cōtynued? And forthwith expressing the vnpartable couple of them added. For thys loues sake, shal man leaue father & mother and stycke to hys wyfe. And thys knotte is so straight & of two be but one person. So & it is as moch agaynst nature, that the one shuld be plucked frō the other, as it is for one part of & body to be seuered frō an othher. wherfor & God hath thus coupled, let not mā seuer. Meaning herby, & it is both against nature & also & law a mā to cast vp hys wife.

S. Hies
ronim⁹.

Deut. 24

Gen. 11.

Chryso
stom.

gg. vi.

Here

On the day of wedding.

Here the pharisees thinking that they had now gotten a good quarell against our saviour Christ Jesus to snatch him by said vnto him. If it be thus as thou sayst that god wold haue wedlocke so inuolubely kept: why then dyd Moyses make it lawfull to the husbande, for any maner cause to put from him his wife, so that he giue her a libel of diuorcement as who shuld say, how durst Moyses be so bold to licence that thing which god wold not haue done. To this obiection our saviour answered. Moyses dyd not permitte ne licence this thing vnto you, because the thing of the owne nature was honest and rightfull, but forasmuch as he knew the stubbornenes & hardnes of your hartes: therfore he graunted vnto you the lesser & lyghter inconuenience that ye shuld not committe the greuouser offence. For assuredly Moyses did not allow al kindes of diuorces, in that he had leuer þ the same were suffered or rather winked at, then murder shuld ensue & be committed. Neither did the libel of diuorcement amōges the crooked Iues whych Moyses theire lawmaker inacted that it shuld be giuen to the womā, make the diuorce good and lawfull, but rather that same libel was a witnes and testimonie of the hard harte of the Iues, which for euery light cause and trifle, wold put away their wiues. & for this cause the law of moyses gaue commaundement, that such stubburne & hard husbandes whych wolde nedes for such light occasions put away their wyues or els do worse & committe further inconuenience, to gyue them the sayde libelle of diuorcement for a certayne recoorde & witnesse that she is now free from his poke and at her libertie.

But

But at the begynnyng (sayth Chyist to these pharisees) when as yet the malice of me was not growen into such an excesse, noz as yet mās nature was not infected with so many vices (foz the hatred was not so feruent, that either popsoning oz murdering was feared) there was no such licence of diuozces. Wherfoze neither now is the same licence to be suffred amonges chysten men, after that the doctrine of the gospell hath bzought agayn the chysten man to his former state and perfection of nature by regeneration oz new byrth. And no doubt (my freendes) Moses amonges the Iues wished in his hart the same perfecte loue and fast knot in wedlocke to be obserued and kept, that our sauiour Chyist hath taught vs, but (as I haue declared) the corrupt & naughty maners of the Iues, whyche foz euery lyght grefe were ready to comitte murder and all mischief, feared him that he durst not requyre that of them. So that our sauiour Chyist did not abrogate the auncient lawe of Moses, but he made it more clere & perfect, declaring vnto the froward Iues, that it was vnlawful both foz them & foz al other and againste the intnde of god and the wille of Moses their lawmaker, that they shuld foz euery lyght occasion put away their wiues whom they ought to loue & to embrace as their owne bodies and their owne flesh. Foz a thing that a man doth, is not forthwith lawful foz him to do, bicause he is not punished in this worlde foz the same. Foz there be many thynges abominable and stinkyng afoze the face of god, which be not punished by mans lawes. Hitherto haue we intreasured the gospell of this day. Now we woll sum what

Ab inf
tio aus
tem nō
fuit sic.

On the day of wedding.

The of to wche the officies astwell of the wife towarbes her
fice of husband as of the husband towarbes his wife, and
the wife so make an end.

Ye wifes (sayth saint Paule) be
ye subiect to your owne ppropie husbandes as vnto
Ephes. 5. the Lorde. For the man is hed of the wyfe, euen as

Christ is the hed of the churche; and it is he whiche
giueth helth to the body, wherfor like as the church
is subiecte to Christ: so let the wifes be subiecte to
i. Pe. iij. their husbandes in al thinges. Likewise saint Peter

in his first epistle comaundeth christen wiues to be
in subiectiō to their husbands, to thintent that euen
they which obey not gods woꝛde, maye without the
woꝛde be wonne by the conuersation of the wyues,

when they behold their chaste conuersation ioyned
with reuerence. Whose outward apparell he wolde
not shuld be gorgeouse noꝛ moch glysteringe to the

eye, but rather he wold haue them inwardly garni-
shed in the hart, being there ful of al clēnes & wout
corruption, in such sort as they may haue a gentle &

quyet spirite, which spirite he sayth in gods eye is a
thing most gorgeouse & sumptuose. For after this
maner in olde tyme (sayeth this holy Apostle saynte

Peter) did the holy women, which trusted in god, at-
tyme themselves, and were obedient to their husbāds
euen as Sara obeyed Abraham her husbād, calling
Gen. 16. him lorde, whose daughters al ye be, as longe as ye

do wel. Saint Paule also sayth, that the woman is
i. Cor. ii the glory of the man. For the mā cam not of the wo-
man, but the woman of the man. Myether was the

man created for the womans sake: but the woman
for the mans sake. Wome therfore ought to imploy
their diligence vpon the vertuose byinginge bp of

there

their children & to loke wel to their household. Yea
 they shalbe (sayth saynt Paule) saued by bearing of
 children & bringing them vp in feith, loue of god, &
 in holines. For this is their office, thys is their fūc-
 tion & calling wherin they ought to please god, & to
 attaine euerlasting blisse. They ought to be no iſg-
 lers, no disputers, no teachers in cōmon assemblies
 but heters, but learners & keepers of silence w^{al} sub-
 iection. These be the officies & duties of chriſten wi-
 ues. The office of the husband (as Paul saith) is to
 loue his wife euen as Chriſt loued the church. He is
 bounden to loue her, as his owne body. He that lo-
 ueth (sayth he) his wife, loueth himſelfe. For noman
 euer yet hated hys owne fleſhe, but nowrſeth and
 cheriſheth it, euen as the lord doth the churche. He
 muſt dwel (saith ſaint Peter) wth his wife, according
 to knowlege giuing honoure vnto her, as vnto the
 beſet veſſel, & as vnto her which is heire alſo of the
 grace of Iyfe. He may not be bytter to hys wyfe, but
 gentle, courteouſe, and louing. Yea finally he muſt
 ſo ſtriſtly loue her, & god cōmaundeth him to leaue
 al other his affectiōs, yea euen his owne father and
 moether, and cleaue to hys wyfe. But let man and
 wife take hede, that god couple them together, & not
 the deuſl. Let them be coupled for p^{ro}creatiō of chil-
 dzen, for auoyding of fornicatiō, in al tēperancie ho-
 lines & godly ſhameſtines. Let thē not ioyne either
 for ryches, for bewtye, for great aliaūce o^r (which is
 moze fylthy) only for the luſt of the body, leſt they be
 greuouſly punyſhed for their intemperauncie, as it
 chaūced to p^{ro}ſcuen huſbāds of Sara befoze ſhe ma-
 ried wth Chobie the yonger & to innumerable other.

1. timo. 2

Ephē. 5.

1. Pet. 3.

Coloſſ. 3

Gen. 2.

Mat. 19.

1. Cor. 7

Tob. 6.

and, 7.

Wherfoze

On the day of wedding.

Wherfoze my deare frendes let euery man and wo-
man take hede they toyne in holy wedlocke by gods
coupling with al humble reuerce and godly feare.
So doinge, they shalbe blessed of gods holy hande,
they shal increase and multiplie, they shal replenish
the erth and haue it subiecte vnto them, accoꝝdinge
Gen. 1. to the saynge of scripture. If they feare the Lorde
and walke together in his wayes, god shalle surely
psal. 127. blesse them, prosper, and further them in al their do-
inges. Wherfoz thou mā which art hed of thy wyfe,
so loue, maynteyne, cherishe & tender thy wyfe, euen
as Christe hath loued and moste tendrely imbrased
his spouse, the church. If thou so do, thou shalt eate
the labours of thy hād (as the prophēt writeth) thou
shalt be happy and it shalbe wel with the. Thy wyfe
shalbe as a plentifull vine tree vpon the walles of
thy house. Thy chyldren as oliue braunches rownd
about thy table. Loo (sayth he) thus shal the man be
blessed whiche feareth the lorde. This is gods insti-
tution of mariage, these be the officies of maryed
persons. In these if ye walke like feithful and right
christian persons, though through the malice of the
worlde ye suffre affliction here: ye shalbe sure af-
ter thys frayle lyfe perpetually to raygne
wyth Christe oure lorde, whych wyth
the father and holy goost thye per-
sons and one god is to be
glorified and prai-
sed worlde
without
ende
Amen.

At burienges.

The Gospel. Ihon. xi.

MArtha sayd vnto Iesus. Lorde if thou haddest bene here, my brother had not dyed. But now also I know, & whatsoeuer thou askest of god, god wol giue it the. Iesus sayde vnto her. Thy brother shal rise againe. Martha sayde vnto him. I knowe & he shal rise at the resurrectiō in the last day. Iesus sayd vnto her. I am the resurrectiō and the life. He that beleueth on me, though he were dead, yet shal he liue. And euery one which liueth and beleeneth in me shal neuer dye. Beleuest thou this? She sayeth vnto him. Yea lorde, I beleue that thou art Chziste the sonne of god, which camnest into the worlde.

The sermon vpon this Gospell.

Welbeloued people in our sauour Chzist, this gospel is right comfortable to al feithful and true chzistian folke. For in it is conteyned the glad and swete tydings to al vnseyned Chzistians, that is to wit, how Chzist is our resurrectiō and our life, if we beleue vnseynedly vpon him. And verely this is one of the chiefeest articles of our religiō, to beleue that though we dye here bodily for a tyme or rather slepe, for so the scripture calleth it: yet we shal rise againe and lyue euerlastingly wyth God in heauen, through Chzist, in case we haue had stedfast feith in him, and be founde cladde and adourned wyth the wedding garment at the day of the great Solempnitytie, that is to say, at the generall resurrectiō of the chosen people of god when Chzist the sonne of God shalbe in full & most persfite wise knitte & conioyned in mariage to his louing espouse the church or congregation

Mat. 22.

Chryso
stom.

hh. i.

gregation

A sermon at burienges.

Grego-
rie.

La. ij.

gregation of the feithful persons. But ye wol aske,
what thys weddyng garment is? Clerply after the
minde of saint Gregorie, it is charitie. And that per-
sonc entreteth to the marpage but wythout the wed-
ding garment whych being in the church, hath feith
but lacketh charitie. Truly thys mans feith is not
the true and liuely feith, but it is a feyned feith, and
a deade feith, as saint James calleth it, bicause it is
wythout woꝝkes. For what auaieth it o my brethꝛe
(sayth thys holy Apostle Saynte James) if a man
wold say he had feith, and hath no woꝝkes. Crowe
you that this feith shal saue him: if your chꝛyste bro-
ther oꝝ suster be naked and lacking dayly sustenance,
and one of you wolde say vnto them. Go your way
in peace, warne your selues and fylle your belyes:
and yet neuertheles ye gyue them not the thynges
necessarpe foꝝ the body, what wol this helpe? So al-
so feith if it hath not deades it is of it self dead. By
these woꝝdes of saynt James we may lerne (my fre-
endes) that it is not inough foꝝ a chꝛyste man oꝝ wo-
mā to say he beleue in Chꝛist, but he must also shew
vs his feyth (as saynt James sayeth) by his dedes
and woꝝkes. Wherfoꝝe the weddinge wede that we
must be cladde with, is not bare sayth, but it is cha-
ritie whyche is the frute of feyth, oꝝ if ye wol nedes
haue it feyth, let it be that liuely feyth which is gar-
nished wyth this charitie, that is to wit, wyth such
zeale loue and affection which ye beate to god that
foꝝ his sake ye freely aide & releue your euen chꝛyste
accoꝝdinge to your power. And verely these be the
woꝝkes that almyghty God requyꝛeth of vs, if we
wol be counted his chyldꝛen and the inheritous of

euerlasting blesse. He commaundeth that our lyght
 shuld shyne afoze men, that they maye se our good
 woꝝkes, and glozifye the father of heauen. Finally
 the doers (of these as hymselfe doth wytnes) shalbe
 called the blessed chyldezen of his father at the gene-
 ral resurrection, and shalbe bydden to come and en-
 tre into the vnspeakable ioyes of heuen which were
 prepared for the sithens the beginning of the world.
 Neither doth the most excellent clerke saint Hierom
 disagree from this interpretation, saynge, that the
 wedding garment may very wel be called the com-
 maundementes of the lord and the woꝝkes whiche
 be accompyshed and fulfilled at the bidding of the
 law and gospell, and he sayth that these woꝝkes do
 in a chrysten persone make the garment of the newe
 man, whych garment verily who soeuer in the dꝛad
 full day of iugement, shalbe found vnder a chrysten
 name not to haue, shalbe forthwith taken and caste
 into vtter darknes, where accordyng to the sentence
 of Chyist shalbe weping & gnashing of tethe. This
 by occasiō (deare freēdes) haue I spoken of the wed-
 dyng garment, wher w^t must that sowl be cladde &
 adourned, which at y^e general resurrectiō & byꝛising
 again of al mankinde in flesh accordyng to y^e article
 of our beleue shal by Chyist liue euerlastingly. But
 yet for the better & moze cleare vnderstāding of this
 gospel, I thinke it very expediēt to repete & declare
 vnto you the very begynning of the historie whiche
 is red in this gospel, accordyng as saynte Ihon the
 Euangelist doth report it in the begynninge of the
 xi. chapter namely sith in it is contened the most cō-
 soꝝtable & chiefeſt article of the chrysten mans beleue.

The in-
 terpres-
 tation
 of saynt
 Hierom

A sermon at burienges

The hystorie is this. As our Sauour Christ abode at Iordai, it chaunced that in a towne named Bethania, a certayne man called Lazarus laye sycke. This towne was the natyue place & countrey both of the sycke man, and of his two sisters Mary and Martha. Merely this Mary was she, which wyth a notable recorde of loue towarde our sauour Christ had annoynted hys hed as he sate at meate wyth a right pzeious opyntment & with her heare had wypped hys feete whyche she had washed with the very teares that raine downe from her eyen. By reason wherof we may very wel vnderstāde, that there was a singular and a right special amittie and frendship betwene this familie and our sauour Christ. Wherfoze when Lazarus was in great paryll of deathe, his sisters, for the familiaritie which they had with Iesus, sent worde vnto him, how his freend Lazarus was soze sycke, they nothing doubting, but that he of his wonderful humanitie whyche he bare towarde al men, wold helpe his freend being in such daūger. Lo, say they, he whom thou louest is sycke. They thought it pnowgh only to gyue hym knowlege of his freendes sickenes, and therfor they adde no praiers to desyre his helpe. To whom Iesus maketh answee in this wise. Merely this syckenes is uot deadly, but it is therfoze chaūced vnto him, that by occasiō therof gods glozy might be set out, to the intēt that whā by his vertue the disease shal be pruiēd away, the sōne of god might also be glorified. A like

Chryso-
stom.

Ihon. 9.

answere did Chryste make to hys disciples of him ꝑ was bozne blynde, sayng ꝑ it was not his offēse ꝑ he was so, but ꝑ god's workes shuld be shewed in hym.

Certes

Certes our sauour Chyist loued very entierly Martha and Mary, and their brother Lazarus & yet not withstanding his great loue, he suffered him to fall into sickness yea and into death, to thintent we shulde not counte it an vnwoorthy and heuie case if at any time the vertuouse and good persons & suche as be imbracers of true godlines & the freendes of god be otherwhyle assaulted wyth the troubles & miseries of this worlde, god wyking at the mater, either because it is so expedient for them that suffre the same or because it is so auaylable to the settinge forth of gods glozie, not that god with mans euilles procureth his owne glozie, but that for mans cause he is wonte to turne the euylles whiche do chaunce vnto vs, either to our soule helth, or vnto his glozie. He knew full wel that his freend was sycke, yea before it was tolde him, but for a playne declaration of the greatnes of the miracle which he went about to utter, it was requysite to haue hys disciples myndes prepared. After then that tidinges was brought vnto Iesu of his freendes death, he went not forthw, but in the self same place he tarped styl for the space of two dayes, not that he regarded not the daunger of his frende, but because he awayted a moze conuenient and plentiful occasion of utteringe the miracle, and also that he himself whose time was almost comie to dye for mankynde, myght herby rayse vp the myndes of his disciples whiche as yet were but weake to the hope of the rysyng againe herafter.

But his disciples for feare, holding their peace, because their maister Chyist had but a litle before escaped out of the Iues handes and therfore thinkinge

hh.iiij.

him to

Chryso
stom.

A sermon at burienges.

hym to be in moze sauetye in wyldernes, where he now was, Jesus sayd vnto them. Let vs goe again into the countrey of Jewry. The disciples hearinge mention made of Iurpe, and calling to their remembrance the deadly hatred which the pharisees bare against Chzist, and also how ofte they had taken vp stones to cast at him and went about to lay handes on him, feared not only their maister, but also themselves. For they had not as yet receiued þe holy ghost and they folowed Jesus yet but with a certaine humane affection, themselves also abhorring death because of their frayltie and weaknes. Wherfoze they labouring all that they could to dissuade him from returning again to Iurpe, said vnto him. Lord hast thou forgottē how that a few dayes passed, the Iwes thy mortal enemyes wold haue stoned þe to death if thou haddest not the soner wythdrawen thy selfe from their fury? And again wolt thou now goe thither, and cast thy selfe in an open daunger? But Jesus counforted them, putting away their feare with a certaine diffuse parable signifieng, that such persons ought nothinge to feare, whyche cleaue fast to Chziste, who is the lyght of the worlde. For it is the night which bringeth with it the dayne feares. The day knoweth them not. Hath not the day (sayth he) twelue howers? The night shal not come before the time appoynted. In the meane season, who soeuer walketh in the day, stumbleth not, forasmoch as the Sunne, which he beholdeth, maketh him to se. and by seing to beware the occasion of stomblynge. But who soeuer, whan the Sunne is wythdrawen from him, walketh in the nyght, he stūbleth, and why? because

cily

Ihon. i.

rely bicause he lacketh light. This dyd our sauour
 Chyſte ſpeak meaninge, that he is the lyght of the
 world (as ſaynt Ihon in the begynning of his goſ- Ihon. 1.
 pel doth teſtiſie) & therfore it behoued hys diſciples
 to ſolow his guiding, and not to go befoze the light S. Aug.
 neither yet to feare befoze the tyme come, for ſo long ſtine.
 as they haue Chyſt to ſhew them lyght, there is no
 danger. But when he muſt be taken from them, the
 cometh nyght vpon them, then let them feare. So
 that accordyng to the expoſition of ſome Doctours, Eraſm⁹
 the twelue houres of the day do betokene the appoin- in anno
 ted tyme of his life, as like wiſe he answered to the ta.
 which cam from Herode, and counſailed hym to fle,
 bicause king Herod ſought to ſlee him. It behoueth Theop.
 me (ſayth he) this day and to morowe, and the nexte philact⁹
 day to walke about, for it is not poſſible that a pro- Luc. 12.
 phete ſhuld perſh in any other place but in Hieru-
 ſalem. And the tyme of his paſſio he calleth the pow-
 er of darknes and the houre of the wicked perſons.
 As though Chyſt ſhuld here ſay to his diſciples. Ye
 nede not to feare my going into Iurpe now at this
 preſent tyme, for I certifie you, that the tyme of my
 death and paſſion for mankynde is not yet comme.
 The day verily hath her due houres appoynted her
 of almyghty god, whych we at our owne choiſe and
 pleaſure, can neyther make ſhorter, nor yet longer:
 ſo I alſo haue my time preſcribed & appointed vnto
 me of my heuclly father, wherin I muſt accopliſh the
 buſynes, & I com for, which is to redeme the world.
 This tyme can not be ſhortned, ne yet preuented by the
 malice of y^e Iues. wherfore ye haue no cauſe to feare
 my goynge at this tyme into the partes of Jewry.

A sermon at burienges.

The
deth of
godlye
persons
is but a
slepe,

i. Tessa.
iiij.

With these wordes after that our Saviour Christ had mitigated the feare of hys Apostles, he openeth the cause of his goyng. Lazarus (saith he) our frend slepeth. But I go to awake him out of his slepe. Verily my frēdes thys is a new preaching neuer ere openly herd of in the world, & death is no death, but rather a slepe. For without doubt by the goodnes and benefite of Christ death is now made but a slepe to al feithful Christen men and women. for Christ our redemer by his death hath baynquished death and made it but a slepe vnto vs. And if it be but a slepe, why do we thus bewayle the slepe of oure deare frēdes? why do we feare it our selues? Nay why do we not rather desire it for the quyetnes therein? why do we not count them happy & wel at ease whiche haue gotten it? And with this Gospel, do also the wordes of saynt Paule whiche be redde in the epistle of this day agree whiche he wrote to hys Christen bzyethern the Thessalonians, sayng. I wold not (bzyethē) haue you ignorant as concerning them which be fallen a slepe, that ye mourne not as the rest of mē do, which haue no hope. For if we beleue, that Iesus dyed and rose againe: euen so wil god bring againe with him them also which slepe by Iesus.

But Christes disciples beyng troubled with feare & suspecting that Iesus spake not of the bodily death in dede which after a new maner of speaking he called a slepe, but rather of the common maner of sleping, answered and said. Lord if he slepe, he shall do well ynoughe. Verily the disciples were yet styll a frayd to resort agayne to Iurpe & therfore asmuche as they coulde, they cut of the causes of goyng thither.

ther. But Iesus by litle & litle prepared their myn-
 des to the beholdyng of the miracle which he wolde
 shewe. For first of all he had rather calle him a slepe
 than dead, that accoꝝding to the maner of holy scrip-
 ture he myghte shewe the hope of resurrection. For
 they slepe, rather then be dead, which lye in rest, and
 shal liue agayn. For it is not so easy for any of vs to
 raise him that slepeth, as it is for Chȝist to calle the
 dead agayne to lyfe. The disciples therfoꝝe not vn-
 derstandyng that he spake of slepe and of wakyng
 agayne, to thintent they myght perceiue & he knewe
 al thinges, said openly vnto them after the cōmon
 maner of speakyng, Lazarus is dead, & I am glad
 for your sakes that I was not there, bicause ye may
 beleue. Neuertheles lette vs goe vnto hym. Chȝiste
 doth not here tell hys disciples that he wolde rayse
 him againe, for he had rather haue it signified than
 expꝛessed, and he had rather perfourme it, then pro-
 mise it, in this behalfe also giuing vs an exemple of
 demurenes and to sice bayne gloꝛie. And he sayeth
 that he is glad for their sakes that he was not ther.
 Why so? For if he had been pꝛesent at hys freendes
 departure and had foꝛthwyth retoꝛned hym to lyfe,
 the pharisees and other whiche were euer ready to
 sklaunder al that Chȝiste did, wolde haue sayd that
 he was not dead in dede, but in a traũce for a tyme,
 as by diuerse sickenneses it hathe chaunced to many
 one. But now, he being so long dead yea and bury-
 ed in hys graue, they could not make that caullati-
 on. Chȝist therfoꝝe was glad for hys disciples sake,
 that they myghte belcue. But what shulde they be-
 leue? First, that Chȝist was the true Sauour of the
 woꝛlde

S. Aus-
tine.Lazar⁹
mortu⁹
est.Exem-
plū mos
destie.Chryso-
stom⁹.Vt cres-
datis.

woulde, whiche raiseth the dead out of their graues, yea and out of euerlasting dānation and helle, if he had not dyed for vs.

Second, that he is ready euen in the middes of our troubles to helpe vs, and careth for our sauetic, as we haue exemple in Lazarus, which was sicke, yea and dyed, he felt not Christs helpe & yet Christ cared for hym, & his care was not vayne. For he raised him agayne fro deth. Thomas therfore which in the Greke is called didymus & in Englishe a twyn, one of Christs Apostles, perceyuing that Christ wold nedes goe into Iurpe agayn amonges his enemyes, sayd to hys felawes. Let vs goe to, that we may dye with him, as who shuld say, sith our maister wold nedes iopard himselfe amonges the pharisees which seke his death, let it not be said, that we wol leaue our maister, let vs dye wyth him. Verily thys exhortation of Thomas hath in it moze rashenes, than feith. For albeit he is now ready to dye with Christ, yet he wold not beleue hys resurrection, if he had not seen in his hādes the printe of the nayles. So also Peter boldly promised that he wolde dye with Christ, but it was not feithfully and truely, & therfore forthwyth he denyed hys maister.

Chryso-
som?

Ihō, xx.

Luc. 22.

Mar. ix.

Mat. 29.

But afterwarde both saynt Thomas and also saint Peter were two of the strōgest and surest of all their felawes in their feith, as appeareth by their actes.

And here we haue exemple, that saintes and the chosen people of God do otherwhyles fall by gods suffraunce into frapeltie, wherfore let not vs despaire, though we haue been wretched sinners, yea though we haue denyed Christ with Peter. Only lette vs playe Peters parte, and by repentaunce rise agayne,
and

& no doubt, god wol take vs agayn vnto his grace. But to our Gospell. Christ with his disciples goeth forth & fyndeth, that Lazarus had lyen in his graue foure dayes alreedy. And Bethanye, where Lazarus & his sisters dwelt, was nigh vnto Hierusalem; about .xv. furlôges of, and many of the Iues cam to Martha & Marye, to cōfort thē ouer their bzother. Truly, it is the worke of charitte, to cōfort the heuy and troubled persōs, yea it is the worke of the holy ghost, and for thys cause is the holy ghost called in scripture a cōforter, bycause in aduersitie he cōforteth the beleuers & feithful christen psons. And therfore the Apostle Paule doth nūbze gentlenes, goodness & kyndnes towarde the neyghbour amonges the workes of ꝑ spirite. And albeit it may be, that the worke of cōforting other, in wycked & vngodly persons; doth not pcede of the holy spirite of the lord, but rather of a curtesy, neighborhode, or nerenes of bloud, as appeareth in these Iues, which cam to cōfort the two sisters Martha & Marye, & as also the loue & charitie of Hethē psons, wherby they imbrace their welwillers, cometh of a carnal affection: yet in the godly psons it cometh of feyth & true charitie & is the worke of the holy ghost, & not of the flesh. Furthermoze we do se here, that many Iues cam to cōfort these two sisters not without the great puidēce of god, ꝑ many might be witnesses of the great miracle of raising Lazarus frō deth. For this is ꝑ cast of gods work, ꝑ they shew a farre other face in ꝑ begynning, thā in ꝑ ende. Many of ꝑ Iues were gathered to cōforte these sisters, & loo beside their loking for, they be made witnesses of Lazarus resurrectiō.

Gala.v.

Mat.vi.

A sermon at burienges.

Chryso-
stom.

Ego sum
resur-
rectio
et vita.

Martha assone as she herde that Iesus was com-
myng, went and met him, but Mary sate styl in the
howse. Martha therfoze so sone as she cam into Ie-
sus sight, sayd vnto him. Lord if thou haddest bene
here, my brother had not dyed. But now I knowe,
that what soeuer thou askest of god: god wol surely
giue it the. Verily this Martha beleued in Chyriste
but not as it behoued her to beleue. For she knewe
not yet that he was god, & that he wrought hys mi-
racles by his owne propre power and vertue. as ap-
peareth by that she putteth to, but now also I know
that whatsoeuer thou askest of god, he woll gyue it
the. So that she toke Chyrist but for a prophete and
a very vertuouse and holy man. Chyrist therfoze an-
swereth her. Thy brother shal rise agayne. I wote,
or Martha, that he shall rise againe in the resurrec-
tion at the last day. Here we se that Martha was a
good woman and beleued the general resurrection,
wherfoze our sauour Chyrist to thintent he myght
yet augment the womans feith & opinion in him, &
that he might declare that he coude not only as an
holy man & prophet obteyne of god life to the dead,
but also that he himself is the fountaigne and giuer
of life to al men, and that no death is to be feared of
them which put their trust and hope in him, bicause
that although death cometh yet it can not hurt him
that beleueth on him which is fountaigne of al life,
he answered Martha in thys wyse. I am the resur-
rection and the lyfe. Verily my freendes this is the
gospel, this is the Euangel, this is the glad & ioyful
tydings most pleasaunt & cōfortable to al Chyristen
men and women. In this word Chyrist openeth him-
selfe

selfe vnto vs, & giueth vs resurrection & life which
 be the greatest & best gyftes that cā be giuen to mā-
 kynd. But wherby is Chyriste made vnto vs our re-
 surrectiō and our lyfe? Merily by feith. And therfore
 he goeth further and sayth. He that beleueth in me,
 althoughe he be deade, yet shall he lyue. By feith
 doubles the deade man liueth, & by feith the quicke
 mā neuer dyeth. For ye may not thinke, that Chyrist
 spake this only of Lazarus. But who so euer he be
 that beleueth, and hath the lyuely & vnfeyned feith
 in Chyrist which in the begynnynge of this sermon I
 spake of, he shall neuer dye, albeit that the bodye for
 a tyme shall slepe. This I say is the Gospell, wher-
 with in the straighetes of deth ours cōsciencies must
 be fensed and made stronge agaynst al the gates of
 hell and of death. For agaynst this sure feith, thys Mat. 16.
 rocke, wherupon Chyristes church is buylt, not al the
 gates of hell (as Chyrist himselfe promyseth) can pre-
 uaile. And to thintent we shulde beleue this the bet-
 ter that Chyriste is oure resurrection, he confirmed it
 with the raisyng of Lazarus frō death to life, he cō-
 firmed it also with hys owne resurrection. Why do
 we then mourne the deth of oure freendes? Harken
 what Chyrist sayth. I am the resurrection. What do
 we fear thing? we wote not what in an other world:
 Let vs beleue in Chyrist which saith. I am the lyfe.
 Truly he giueth himselfe hole vnto vs by this gos-
 pell, only let vs take hede lest by our vnfeithfulnes
 we put frō vs so highe & excellent a gyfte. If Chyrist
 had neuer been made man: we could haue hoped of
 no risyng agayne. By our first father Adā we were
 al made thzal vnto death, accorpyng to gods worde

Gen. ij. in Genesis vnto Ada. What day so euer thou shalt
 eate of the tree of knowlege of good and euill, thou
 shalt surely dye a death. By Adam verily as witnes-
 seth saynt Paule death entred first, and agayne by
 Chyste cam resurrection and lyfe. Wherfore truly
 these wordes of our Sniour Chyste haue a ryght
 great comfote in them vnto all chzisten men, foras-
 much as they declare in oost high vertue and power
 to be in Chyste, that is to witte, that by hym chaun-
 ceth to mākind the vertue and power to rise againe
 into euerlastyng lyfe. Both the good and bad shall
 rylse againe, but not a like, for the good shall rise vn-
 to life, and the badde shall rise vnto iugement and e-
 uerlasting death, and therfore Chyste to them is no
 resurrection. For whiche they be that shalbe made
 pertakers of euerlastyng lyfe, he sheweth when he
 goeth ou and sayeth in thys wyse. He that beleueth
 in me, shall lyue, that is to say, he shall not dye the se-
 cond death. We haue therfore (good people) two ma-
 ners of risynge agayne, for first we rise agayne here
 by grace, out of the doungeon of synne, when we be
 renewed into a new life, and be regenerate by Chyist
 as it is declared in the thynde chapter of Ihon. And
 Ihon. 3. who soeuer after thys sorte doth rylse agayne out of
 synne here in thys lyfe, shall neuer tast of the second
 death, which is euerlastyng damnation, but shalbe
 pertaker of the seconde resurrection through Chyist
 at the day of iugemēt, which shalbe lyfe euerlasting
 and endles ioye. Thys an effecte were Chyistes wo-
 des to Martha, and after he had thus opened hym-
 self vnto her, he asked her whether she beleued this
 wherunto she answered and said. Yea Lord I be-
 leue

To whō
 Chyste
 is a res-
 surrecti-
 on,

two for
 tes of re-
 surrecti-
 on,

leue that thou art Chyiste the sonne of God, whiche
 hast come into the worlde. Verily thys confession of
 feith that this blessed woman Martha maketh here
 of Chyiste, semeth to be lyke vnto that, whiche saynt
 Peter and the rest of thapostles made, when Chyist
 asked them, whom they said that he was, and saynt
 Peter in al theire names answered. Thou art Chyist
 the sonne of the luyng god, that is to say, thou arte
 the Messias or Sautour of the worlde whiche was
 so long befoze promised by the prophetes and loked
 for of the fathers. And lyke as fleshe and bloud dis-
 closed not thys feith to saynt Peter, but the heuenly
 father: so thys lyke confession that Martha made,
 pceded not of any carnal loue, but of the holy ghost
 But what do these wordes betokē, thou art Chyist?
 Verily to be Chyist, is to be the lorde and cōquerour
 ouer synne, afflictions, death and helle. And for this
 cause was he promised, euen to vanquish al the ad-
 uerse powers in heuēly thyngs. I say he is that sede
 of the woman which shulde breake the serpētes hed,
 that is to wit, the power of the deuill. For the deuill
 ruleth in the worlde thzough Gods permission and
 sufferaunce by synne, afflictions, death, and helle.
 But all these thynges in the feithfull persons be o-
 uercome and vanquished thzough Chyist. Chyist is
 our mediatour & our peace. He is the hed, & founda-
 tio of the church, he is our prest, our byshop to make
 sute to his father for vs, and to saue vs bys people
 from our synnes. Yea there is none other wey to he-
 uen but by him for he is the dooze. He is our wey, he
 is the trouth, he is the lyfe, for lyke as all were dead
 by Adam, so by Chyist must they be reuiued.

Mat. 16
 Mar. 8.
 Luc. ix.

Gen. 3.

Gal. iij.
 psal. 109
 Hier. ij.
 i. Pe. ij.
 Coll. ij.
 Ihon. x.
 Iho. 14.
 i. Cor. 15

Thys

A sermon at burienges.

This haue I spoken concerning the declaracion of
thys present Gospell. Now deare frēdes, accorɔyng
to the instruction whiche we haue reherſed here out
of holy ſcripture, let vs not feare noꝝ lamiēt this bo-
dily death, but rather the ſpiritual deth of the ſoule,
both in this worlde and in the next. And on the con-
trary, as often as we fall into synne, let vs by due
repentaunce, riſe agayne here in thys lyfe, let vs be-
leue ſtedfaſtly, that Chyiſte is our reſurrection and
lyfe, and no doubt, after thys ſlepe of the bodye, we
ſhal riſe agayne at the general riſing into lyfe euer-
laſtyng, by Chyiſt our lord. Which with the father
and holy ghōſt thye perſons and one god be gloriſi-
ed and lauded foꝝ euer and euer. Amen.

finis.

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